

Macmillan's Greek Course

GREEK PROSE COMPOSITION

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PREFACE

THIS book assumes, on the part of the student, a knowledge of all ordinary Greek Accidence and Syntax.

Both in constructions and in language I have tried to limit myself to the mature Attic. I have taken pains to make the Vocabulary as complete as need be. It is, I suppose, to escape the pitfalls of the English-Greek Dictionary that boys are encouraged to make Phrase-books of their own: yet these are often both made and used with little discrimination. Old Attic from Thucydides and Pan-hellenic from Xenophon, tags from the Tragedians and preciosities from Lucian, jostle together and produce compositions which can only be compared to Baboo English. For this there is only one remedy: a discriminating study of Attic models, and a refraining on the part of the young scholar from the imitation of mannerisms, from doing pieces 'in the style of Thucydides' or 'in the style of Plato.'

I have long thought that when a boy has mastered the Accidence and Syntax of a language, and comes to

the study of it as Rhetoric, as an instrument of expression, the best way to such a study lies through Analysis and the resulting Comparison of Idioms. I have tried to show what can be done with this method in the Introduction. Let a boy once grasp that in Rhetoric it is Functional and not Grammatical Parts of Speech which matter, and that the number of possible Functions is strictly limited to four, and he has an instrument in his hands which will serve him in every line of Greek that he reads. He is, at any rate, rid of that arch-enemy of Idiom, word for word translation, from one language into another.

The first forty-nine Exercises are on Special Themes suggested by the Introduction. The Sentences among these exercises may be returned to at any time, and again and again; but in the first instance they should be done in the order in which they stand, though perhaps it will be advisable for young boys to go over them *viva voce* in class, before writing them.

The rest of the book consists of mixed examples: but from time to time Pieces in a style not before tried are introduced, with a note of Explanation and, occasionally, a Specimen Translation. I will here forestall a criticism by saying that some pieces, especially in what critics call the Romantic Style, are given for their obvious faults. Boys learn a good deal of true style from such pieces.

My thanks are due to Messrs. Cassell & Co. and the executors of the late R. L. Stevenson for permission to use the extracts from that writer's works acknowledged in their places: and to Sir R. C. Jebb for permission to use some of the analyses from his *Attic Orators*.

Finally, with a keen sense of gratitude, I acknowledge, though I cannot enumerate, my obligations to Dr. Rutherford, the General Editor of this Series. Besides supplying me with some two score of the Pieces for translation, he has read through the manuscript, and most generously placed his mature scholarship at my disposal.

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CONTENTS

	PAGE
Introduction	1-58
Analysis of Introduction	2
How to set about a Greek Prose	61
Some types of Attic Form and Construction	62
Specimen Translation	65
Exercises II-VI, on Nouns and Pronouns	67
Exercises VII-XI, on Adjectives and Adverbs	70
Exercises XII-XVI, on the Subject and the Passive Voice	74
Exercises XVII-XXI, on Abstract Expressions	78
Exercises XXII-XXVI, on the Adjectival Relation, etc.	82
Exercises XXVII-XXXIII, on Emphasis and the Predicate	85
Exercises XXXIV-XXXVIII, on Parataxis	90
Exercises XXXIX-XLIII, on Relatives	94
Exercises XLIV-XLIX, on Metaphor and Simile	97
Note on Greek Dialogue	102
Greek Passages : 1. The Hunt for Justice	104
2. The Immortality of the Soul	105
Exercises L-LIX	107
Greek Passage : A Drunken Freak	116
Exercises LX-LXIX	117
Greek Passage : The Tyrannical Man	126
Exercises LXX-LXXIX	127

	PAGE
Greek Passage : The Plague of Lawyers and Doctors	135
Exercises LXXX-LXXXIX	136
Note on Descriptions of Character	145
Greek Passages : 1. Character of Clearchus	146
2. Sparta and Athens	147
Exercises XC-CIX	148
Note on Oratorical Greek	165
Exercises CX-CXVIII	167
Specimen Translation of an Oratorical Passage	174
Exercises CXX-CXXVIII	177
Note on the Rhetorical Style in History	186
Specimen translation in this Style	189
Exercises CXXX-CXXXVIII	191
Greek Passages to illustrate the Period :	
1. The Sin of Archelaus	199
2. The Recovery of Antandrus	200
Exercises CXXXIX-CXLVI	201
Note on Asyndeton	208
Exercises CXLVII-CLV	209
Note on the Romantic Style	217
Specimen Translation in this Style	219
Exercises CLVII-CLXXXVIII	221
Note on the Meaning of Prepositions in Compounds	249
Vocabulary	251
Index of Subjects	273

INTRODUCTION

BOTH in Greek and English any sentence can be analysed into not more than the following parts:—

Subject: (1) Noun + (2) Adjective.

Predicate: (3) Verb (with object or complement) +
(4) Adverb.

If, after analysis, we compare the Greek sentence with its English translation, three cases are possible.

1. The syntactical relations are the same, and the parts of speech are the same, e.g.

ἡ βασιλεία ἐστὶν ἀρχὴ ἐνός.

Kingship is the sovereignty of one man.

The only question here is to select the words with the proper Meaning. Some principles of Meaning are dealt with in PART I.

2. The syntactical relations are the same, but the parts of speech are not: e.g. instead of a noun we may have a noun sentence or some other Equivalent of the noun:

μὴ ἐπιλάβῃσθε ὧν πρότερον ἠγώνισθε.

Do not forget your former struggles.

The Equivalents of the four chief parts of speech are dealt with in PART II.

3. The Syntactical Relations are changed, e.g.

ἀπὸ τούτων εἰσῆλθαι αὐτὸν ἀπατῆν χρησθαι τὸν Κῆρον.
This suggested to him that Cyrus was using deceit.

The rules governing the Syntactical Relations in Greek and English are dealt with in Part III.

So far we have been dealing with the Sentence in itself: there remains the Sentence in its relation to other sentences. This is dealt with in PART IV.

For convenience of reference an Index of this Introduction is here given.

PART I. MEANING IN GREEK AND ENGLISH

SECTION

1. Differences in Grammar: the Noun.
2. Differences in Grammar: the Verb.
3. Extension of meaning: Subjective and Objective.
4. Concrete and Abstract.
5. Species and Genus.
6. Illustrations from Greek.
7. Words expressing quantity in Greek.
8. Illustrations from English.
9. Metaphor in Greek and English.
10. 11. Sources of Greek Metaphor.

PART II. EQUIVALENTS OF THE PARTS OF SPEECH

The Noun

12. Adjectives and Participles.
13. Neuter Adjectives.
14. Partitive Genitive as Subject or as Object.
15. Infinitive as Noun.
16. Relative Clause as Noun.
17. Some Pronouns.

The Adjective

18. Uses of the Article.
19. The Possessive Adjective.
20. The Characterizing Genitive.
21. Apposition.
22. The Adverb as Adjective.
23. The Adjectival Clause.
24. The Repeated Relative Clause.
25. Adjectival Relation inverted, and Hendiadys.

The Verb

- 26-28. Periphrases for the Verb.

The Adverb

- 29-31. Cases of Nouns.
32. Prepositional Phrases.
33. The Adjective as Adverb.
34. The Adverbial Clause.
35. Adverbial uses of the Infinitive.
36. Adverbial relation inverted, and Hendiadys.

PART III. THE SYNTACTICAL RELATIONS

37. The Relation, 'Subject + Verb.'
38. Case of the Verbal Noun as Subject.
39. Personal Subject and Impersonal Subject.
40. Limited use of the Passive in Greek.
41. The Relation 'Verb + Object.'
42. Object Clause: anticipation.
43. The Adjectival Relation.
44. Limited use of the Relative Clause.

Note on the Literary Epithet and the Literary Subject.

PART IV. THE PERIOD

- 45. Subordinate Clause as Predicate.
- 46. Subordinations impossible in English
- 47. Subordination of Participles.
- 48, 50. Parataxis in Greek.
- 49. The Connective Relative.
- 51. The Period.
- 52. Asyndeton in Greek and in English.
- 53. Conjunctions and Particles.
- 54. Antithesis in Greek.
- 55. Tautology in Greek and in English.
- 56. Order of words in Greek.

PART I. THE MEANING OF WORDS IN GREEK AND ENGLISH

§ 1 Differences in the Sphere of Grammar : the Noun

Greek uses the Plural for an English collective
Singular :

Grain : *κριθαί* *πυροί* *ὄσπρια* *ἄλευρα* *ἄλφιτα*
barley wheat pulse wheaten flour barley meal

Flesh : *κρέα* *ἄρνεα* *ἐρίφεια* *χοίρεια* *μόσχεια* *ὀρνίθεια*
meat lamb kid pork veal fowl

So also : *ψύχη καὶ θάλη* *χάλαζαι καὶ πάχυναι* *ἄρτοι*
cold and heat hail and frost bread

ἅλας *ξύλα* *σπονδαί* *πηγαί*
salt wood truce source of a river

πυρετοί *χρόνοι* *περὶ μέσας νύκτας*
ague fit delay about midnight

τὰ τῆς πολιτείας ἔθνη
constitutional usage

Some Greek singulars are collective :

ἡ ἵππος *ἡ κάμηλος* *ἡ ἄμπελος* *ἡ πλίνθος* *ὁ κέραμος*
cavalry camel-corps vines brickwork tiling

Translate : *ἀριθμὸς ἐγένετο τῶν Ἑλλήνων ἀσπὶς*
μυρία καὶ τετρακοσία.

ἱκανὸν ἔργον ἐνὶ κρέα ὀπτᾶν, ἄλλω
ἰχθὺν ἔψειν.

§ 2 Differences in the Sphere of Grammar : the Verb

It must be clearly realized that the Passive of many Greek verbs is not used to convey the Passive notion, e.g.

To ποιεῖν and compounds correspond γίγνεσθαι and compounds.

To τιθέναι and compounds, κείσθαι and compounds.

To βάλλειν and compounds, πίπτειν and compounds.

To ἐκβάλλειν, φεύγειν and ἐκπίπτειν.

To διδάσκειν, μαθησθαι.

To ἀποκτείνειν, ἀποθνήσκειν.

To ιστάναι and compounds, στήναι and compounds.

To (εὖ κακῶς) ποιεῖν, (εὖ κακῶς) πάσχειν, πράττειν, διακείσθαι.

To (εὖ, κακῶς) λέγειν, (εὖ, κακῶς) ἀκούειν. Cf. also § 26 *infra*.

§ 3 Differences due to Extension of Ideas : μεταφορά

There is a well-marked tendency in all languages, one noted by Aristotle, to extend the meaning of words from concrete to abstract, from specific to generic, from subjective to objective, and *vice versa*. Metaphor proper is only one kind of this extension.

Subjective for Objective and *vice versa* :

Appetite : σίτου γαστέρα μέτρον νομίζουσι.

Humour : σπουδῆς μὲν ὡς ὀρέσ' μεστοί εἰσι, γέλωτος δ' ὥσως ἐνδεέστεροι.

Inactivity : οἱ στρατιῶται ἤχθοντο τῇ ἔδρῃ.

Sense of grandeur : αὕτη ἡ σεμνότης παραμένει μοι ἡμέρας πολλὰς.

Proof : πίστις ἐστὶ βεβαιότης.

Appearance : οὐ τὰς ὄψεις δεῖ σκοπεῖν ἀλλὰ τὰς δυνάμεις.

Spirit : ὑποδέεστεροι ἦσαν οὐ τῷ πλήθει ἀλλὰ τῷ ἀξιώματι.

With resignation : ἀναγκαίως δεῖ φέρειν τὰ τῆς τύχης.

§ 4 Concrete for Abstract and *vice versa* :

οἰωνός an omen, βίος livelihood, ξίλωσις woodwork, ἐκβασίς exit, ἀρχή an official, ἔξω βελῶν out of range, πῶν ἱερῶν φροντίζειν to respect religion, ἡ δουλεία the slave-class, ἡ ὑπηρεσία the crews, ἡ ἡλικία the men of military age.

Abstracts are used in the Plural to denote 'instances' of a quality :

κάλλη works of art, ἀνάγκαι accidents, ἔρωτες amours, εὔνοiai gratuities, θάνατοι executions.

As a general rule a modern language is much more abstract in its mode of expression than Greek and other ancient languages, e.g.

πῶς ἂν ἐναντιώτερα πράγμαθ' ἑαυτοῖς τούτων γένοιτο ;
Where could you find greater inconsistency ?

δεῖ τοὺς τὰ βέλτιστα λέγοντας κρατῆσαι τῶν διὰ μοχθηρίαν ἀντιλεγόντων.

The best advice must prevail over corrupt opposition.

§ 5 Species for Genus and *vice versa* :

γόνατα καλάμων joints of reeds, knees being a species of joint.

ὁ ἀδύνατος the cripple (= ἀνάπηρος), incapacity being the genus of lameness.

Freeze : ἀνεμος ἔπνει βορρᾶς ἀποκαίων πάντα.

Feel : τῶν ὁρώντων οὐδεὶς ὅστις οὐκ ἔπασχέ τι τὴν ψυχὴν.

Condole : οὐδεὶς τῇ φωνῇ δακρύειν ὑποκρινόμενον.

Persons : τὰ ἐλεύθερα σώματα πάντα ἀφῆκε Λύσανδρος.

Sex : αἱ γυναῖκες παρὰ φύσιν ὑπέμειναν τὸν θόρυβον.

Principle : εἰς ὅρος, ὁ δόξας σοφὸς εἶναι κρατεῖ καὶ ἄρχει.

Duty : παρημέλησε τῆς περὶ τοῖς προγόνους εὐσεβείας.

Sunburn : πολὺν τὸν ἥλιον ἐπὶ τοῦ σώματος ἐμφαίνει.

Scanty : ἔδειξε τὴν ὀπλισιν ἀναγκαίαν οὖσαν τῶν μεθ' αὐτοῦ.

Depose : εἰ στρατηγὸν ὑπώπτευνον ἔπαυσαν, ἄλλους δ' ἀνθείλοντο.

§ 6 Some applications of the above principles :

Greek words

Πίστις. A. Abstract : in the active sense.

πίστις θεῶν, trust in the gods.

B. Abstract : in the passive sense.

Objectively : credit in the commercial sense.

πίστις τοσοῦτων χρημάτων ἐστὶ μοι.

Subjectively : the feeling of being trusted, probity.

τιμωτάτος ἐγένετο τῆς πίστεως ἕνεκα.

C. Concrete :

In the Generic sense ; a pledge, a guarantee.
διδόναι καὶ λαμβάνειν πίστεις, to interchange pledges.

In the Specific sense ; a proof in argument.
πίστις ἐκ τῆς ἐπαγωγῆς, inductive proof.

Γνώμη and *Διάνοια*. Both words indicate Mind in the general sense : more accurately, *γνώμη* indicates the moral side, the will, *διάνοια* the intellectual side and the imagination :

τῇ γνώμῃ ἐδουλώθησαν, their spirit was cowed.
μνημεῖον αὐτοῦ διανοίας, a memorial of his genius.

Contrast *τοῖς κιθαρισταῖς ἡ χεὶρ ὑπηρετεῖ τῇ γνώμῃ*,
and *τὸ τῶν Ἑλλήνων ὄνομα οὐκέτι τοῦ γένους ἐστὶν ἀλλὰ τῆς διανοίας*.

Πράγμα has as many meanings as the Latin *res* :

Plot : *ὁ ἅπαν τὸ πρᾶγμα συνθεὶς οἶτος ἦν*.

Errand : *ἡ ναὺς οὐ σπουδῇ ἐπλεῖ ἐπὶ πρᾶγμα ἀλλόκοτον*.

Cause : *καλῶς ἔχει ὅταν ὑπ' εὐνοίας τὰ πράγματα συστήῃ*.

Government : *τὰ πράγματα εἰς αὐτοὺς περιεποιήσαν*.

Πείθειν besides its ordinary meaning is used of motives,
e.g.

πεισθεὶς τῇ τῶν Μεσσηνίων χάριτι, μισθῷ πεισθείς, etc.

Note also:

ἢ διαλύεσθαι δὲ πεισθέντας ἡμᾶς τὸν πόλεμον ἢ περι-
γενέσθαι τῶν ἐχθρῶν, we must either make peace on
our own terms or overcome the enemy.

Κελεύειν has a polite use:

ὁ Σωκράτης κελεύει ὑμᾶς περιμένειν, Socrates wants you
to wait.

It is also the *vox propria* of the orator: to
recommend.

κελεύω καταστήσαι συνεχὲς τὸ στράτευμα.

I recommend the establishment of a standing army.

Ἱερός, ὅσιος.

εἰς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὀσίων ὁμοίως.

They set at defiance all law, divine and human.

§ 7 Some uses of πολλός, μέγας, and other words denoting quantity

The English use of qualitative adjectives with
abstract nouns of quality must not be imitated in
Greek, e.g.

Profound silence σιγὴ πολλή, loud clapping πολλὸς θόρυβος,
to blame severely ἐν αἰτίᾳ πολλῇ ἔχειν, a man is perfectly
justified πολλῇ συγγνώμῃ ἐστί; cf. ἐπὶ πολλῆς νυκτός late at
night: sanguine hopes μεγάλη ἐλπίς, a violent quarrel
διαφορὰ μεγάλη.

Other similar expressions are the following:

χρημάτων, ἡδονῶν, ὕπνου ἥττων, unable to resist a bribe,
pleasure, sleep. κρείττων or μείζων gives the opposite
sense.

μείζων τοῦ δίκην διδόναι, above being punished.

ὁ βωμολόχος ἦπταν ἐστὶ τοῦ γελοίου, your buffoon cannot resist a joke.

οὐδὲ ἐστὶν ἡμῖν πλέον ταῦτα κεκτημένοις, we are no better off for this possession.

οὐκ οἴκτω πλέον νέμων, making no concessions to pity.

πολλ' ἔγωγ' ἐλαττοῦμαι Αἰσχύνῳ, I am at a great disadvantage compared with Aeschines.

ἐδήλωσαν εἰ τι ἐνόμιζον ἐλαττοῦσθαι, they pointed out any grievances they had.

μέγα φρονεῖν to be overweening, μέγα λέγειν to talk big, but μέγα φθέγγεσθαι to speak loud.

§ 8 Application of Principles to English words

N.B.—Care must be taken in the rendering of many English words derived from Greek but used in a sense purely modern. Such words are: tragic, heroic, barbarism, scene, sophistry, ideal, apologetic, theoretical, history, and others.

Ideal = consummate: ἄκρος στρατηγός.

An ideal commander.

= Utopian: εὐχαῖς ὅμοια ἐπιχειρεῖς.

Your scheme is Utopian.

εὐχῆς οὐ νόμον ἔργον.

An ideal, not a practicable measure.

= imaginary: πόλις ἣν λόγῳ διεληλύθαμεν.

Our ideal state.

Civilization = way of life: τρόποι, ἥθη, ἐπιτηδεύματα.

ἔχαιρε τοῖς ἐπιτηδεύμασι τοῖς Ἑλληνικοῖς.

He was attracted by the Greek civilization.

= good government: εὐνομία, τὸ μετὰ νόμων πολιτεύεσθαι.

ἄνεν νόμων καὶ τῶν ἐν πολιτείᾳ καλῶν τεθραμμένος.

Brought up in entire ignorance of civilization.

=intercourse : ἄνδρες ἀμιξίᾳ χρώμενοι τῶν
δμόρων.

Men beyond the limits of civilization.

To civilize : the translation differs, as in the case of the
Noun, with the connotation. The
general term is ἡμεροῦν.

ὑπὸ παιδείας ἡμεροῦνται οἱ ἄνθρωποι.

Education is a civilizing force.

τὴν χώραν ἐπὶ πραότητα καὶ μετριότητα
προήγαγεν.

He civilized the country.

Uncivilized : πούτους ἔλεγον βαρβάρωτάτους διελθεῖν καὶ
πλείστον τῶν Ἑλληνικῶν νόμων κεχωρι-
σμένους.

Morality : to the Greek, subjectively, a species of
knowledge ; objectively, a species of
τὸ καλόν, e.g.

The moral man, ὁ φρόνιμος, ὁ καλὸς κάγαθός.

παρ' οὐδὲν ἐποιοῦντο τὸ δόξαν καλόν.

They ignored all claims of morality.

Further, morality is distinctive of man as
compared with beasts. Hence :

συνγχεῖ πάντα τὰνθρώπινα.

He confounds all moral distinctions.

To demoralize : αὕτη ἐστὶν ἡ ποιοῦσα τουτονὶ περαιτέρω
μαίνεσθαι.

This woman has completed his demoraliza-
tion.

διέφθαρται, ὃ ἄνδρες, καὶ παραφρονεῖ.

He is dead to all sense of morality.

Heroism : οὐ κατ' ἄνθρωπον ἀνδραγαθίζεσθαι.

οἱ ἀρετῆς μεταποιούμενοι, heroic characters.

Genius : οὐκ ἀνθρωπίνη διάνοια.

θεῖον τὸ ἐθέλοντων ἄρχειν.

It is a mark of genius to rule men with
their consent.

Inspiration : ἡ μανία καὶ βακχεία τοῦ ποιητοῦ.
The inspired frenzy of the poet.

Education = training, παιδεία.

intellectual culture : μουσικὴ καὶ ἡ ἄλλη
παίδευσις.

An educated man : μουσικὸς καὶ φιλόσοφος
καὶ φιλόκαλος.

Uneducated : ἄμουσος, ἀναίσθητος, ἀπειρό-
καλος.

Ordinary : ὁτυχών, ὁ ἐπιτυχών.

οὐ περὶ τοῦ ἐπιτυχόντος λέγω.

This is no ordinary matter.

Contrasted with another word it may often
be translated οἱ ἄλλοι, whether it is
in the first clause or in the second, e.g.

οἱ μὲν ἄλλοι ὀλίγ' ἅττα ποιοῦσι σχολῇ, ὁ δὲ
'Αλκιβιάδης ἅπαντα ῥαδίως.

Ordinary men do a few things with diffi-
culty, but Alcibiades does everything
with ease.

§ 9 Metaphor

Expressions which are commonplace to us often
raised a lively image in the mind of the Greek, and
require therefore a metaphorical rendering in English,
e.g.

ἀσφαλὲς δεῖ ποιεῖσθαι τὸ τὰ δέοντα ποιεῖν.

You must make the path of duty safe.

τοῦθ' ὥσπερ ἐμπόδιμά τι τῷ Φιλίππῳ καὶ δυσχερὲς ἦν.

This it was that tied Philip hand and foot.

Hence also the apologetic metaphor in various
forms, where the speaker indicates expressly that he
is speaking metaphorically :

ἅπανθ' ὥσπερ ἐξ ἀγορᾶς ἐκπέπραται ταῦτα.

All these things have been sold in the open market.

μόνον οὐχ ὑπὸ κήρυκος πωλοῦσι τὰ κοινά.

They put up the public interests to auction.

ὅμοιον αἰνίγματι τοῦτό γε, the thing is a riddle.

ἡ ἀρετὴ ἐστὶν ὑγίειά τις τῆς ψυχῆς (cf. Latin *quidam*).

Virtue is the good health of the soul.

Often in Greek it is sufficient to hint at the metaphor in one word, where in English it is carried through the sentence.

χειμαζομένης τῆς πόλεως.

While the ship of state is labouring in the storm.

δεῖ φυλάττειν τὸν συνιστάμενον κίνδυνον.

We must watch the gathering cloud of danger.

§ 10 Sources of Metaphor in Greek

The Greek expressions are left to be translated by the student.

Life and Growth : σπέρμα κακῶν. ἄνθος ὥρας, σώματος,
στρατεϊμῶτος.

φορὰ προδοτῶν.

ἀναφύεται μέγα κακὸν τῇ πόλει.

βραχὺν μὲν χρόνον ἤνθησε τὰ τοιαῦτ'

ἐπὶ ταῖς ἐλπίσιν, τῷ δὲ χρόνῳ

φωρᾶται καὶ περὶ αὐτὰ καταρρεῖ.

ἀκμάζει ὁ πόλεμος, ἡ νόσος.

ἐμαράνθη ἡ δόξα αὐτοῦ.

ρίζοθεν ἐκκόπτειν δεῖ τὴν συκοφαντίαν.

δειλίας ἔκγονος ἀργία.

Seafaring : οὐ δεῖ μετεώρω τῇ πόλει κινδυνεύειν.

ἐπὶ δυοῖν ἀγκυραῖν ὀρμεῖ.

σαλεύει ἡ πόλις ἐν τοῖς κινδύνοις

χειμαζομένη.

ἐφορμεῖ τοῖς καιροῖς.

ἀπλῶς καὶ οὐδὲν ὑποστυλάμενος λέξω.

War : ἄσπονδος καὶ ἀκήρυκτος πόλεμος.
 παραχωρεῖτε τῆς τῶν Ἑλλήνων ἐλευθε-
 ρίας.
 δεῖ προσεδρεῖν τοῖς καιροῖς.
 παιωνίζειν ἐπὶ ταῖς τῆς Ἑλλάδος συμ-
 φοραῖς.
 τοῦ ναυτικοῦ μέγα μέρος προὔκοψαν.
 ἡκρωτηριασμένοι τὰς πατρίδας.
 τάξιν λείπειν.

Sports and Games : εἰς πόλεμον ἄμεινον ἡμῶν ἐκεῖνος ἦσκη-
 ται.
 ἐκ θαλάττης προβάλλονται τὴν Εὐβοίαν
 πρὸ τῆς Ἀττικῆς.
 τὰ μὲν κακὰ ἔξουσιν αὐτοί, τοῖς δ' ἀγα-
 θοῖς ἐφεδρεύων ἕτερος καθεδεῖται.
 εἰς ὅμορον πόλεμος συμπλακῇ πάντ'
 ἐποίησεν ἐκδηλα.
 πάσας στροφὰς στρέφεται.
 κύκλῳ πανταχόθεν μέλλοντας ἡμᾶς
 περιστοιχίζεται.
 ἡμᾶς τιθασεύουσι χειροήθεις ποιούντες.
 ὥσπερ βραβεῖς προὔθηκε τὰθλα.

§ 11

Banking : λογιστὴς δίκμιος τῶν πραγμάτων. Cf.
 ἀριθμεῖν.
 θείας τοῦτό γ' εὐεργεσίας θείῃ τις ἂν.
 Cf. ἀντιπθέσθαι.
 παρακαταθήκην ἔχετε τοὺς νόμους.
 τὴν τῆς πόλεως δόξαν ἔχετε ἀφορμὴν.
 πλέονας ἔχομεν ἀφορμὰς πρὸς τὴν τῶν
 θεῶν εὐνοίαν.

Coinage : ῥήτωρ παράσημος. Cf. παρακεκομμένος.
 μέγα ἐστὶν εἰ τὸ καθεστηκὸς νόμισμα
 τῆς φωνῆς παρακόπτοις.
 κίβδηλον καὶ ἄπιστον ὅλην τὴν πόλιν
 ποιεῖ.

The balance : ἐν προσθήκης μέρει ῥοπήν ἔχει τινὰ καὶ
 χρῆσιν.

ἐπὶ ῥοπῆς μιᾶς ἐστὶ τὰ πράγματα.
 μεγάλη ῥοπή ἐστὶν ἡ τύχη.
 ἀνὴρ ὥσπερ ἐν τρυτάῳ ῥέπων ἐπὶ τὸ
 λήμμα.

The market : κάπηλός ἐστι καὶ παλιγκάπηλος πονη-
 ρίας καὶ μεταβολεύς, καὶ μόνον οὐ
 ζυγὰ καὶ στάθμ' ἔχων πάνθ' ὅσα
 πώποτ' ἐπραξεν ἐπώλει.

τὸ τῆς πόλεως σύμφερον τῆς παρατιχῆς
 ἡδονῆς ἀνταλλάττεται.

State ceremonies : Φιλίππῳ χορηγῆ χρῶνται.
 εἰς ἀνδρας τελεῖν ἡρξάτο.
 οὐκ ἔστι ταμιεύεσθαι τὴν τύχην.
 ὑπεύθυνον ἑαυτὸν δίδωσιν ὁ σύμβουλος
 τοῖς πεισθεῖσιν, τῇ τύχῃ, τοῖς
 καιροῖς.

Disease : ὑπουλος αὐτονομία. Cf. σαθρός.
 ἀνῆκεστόν τι βουλευῖν περὶ τινος.
 αἰσχύνῃς ἀναπίμπλησιν ὅλην τὴν πόλιν
 καὶ ἀπιστίας.

τοῦ σώματος ἀναπλέα ἐστὶν ἡ ψυχή.
 κακὸν κακῷ ἰᾶσθαι ἀξιοῖς.
 ὥσπερ τομῇ τινὶ καὶ καύσει τῆς ῥαθυ-
 μίας τῇ παρρησίᾳ χρήται.
 νοσεῖ καὶ στασιάζει ἡ πόλις. Cf. κακο-
 δαιμονᾶν.

οὐ φοβεῖ μὲ Φίλιππος ἂν τὰ παρ' ὑμῖν
 ὑγιαίνῃ.

Gambling : κίνδυνον ῥίπτειν, ἀναρρίπτειν.
 εἰς ἅπαν τὸ ὑπαρχον ἀναρρίπτομεν.
 οὐκ ἴσα παραβάλλεσθε ἡμῖν.

NOTE—Experience alone will teach one which metaphors
 are admissible in Greek. Sometimes an analogous metaphor
 may be found : compare 'revealed religion' with Πυθόχρη-
 στοι νόμοι. Sometimes the metaphor must be changed, e.g.

He clung like a leech, ὁ δὲ προσφύς εἶχετο.

Sometimes the metaphor is altogether inadmissible.

PART II. EQUIVALENTS OF THE PARTS OF SPEECH

EQUIVALENTS OF THE NOUN

§ 12 Adjectives and Participles in the Masculine and Feminine

These denote as a rule males and females of a class, e.g.

αἱ ἐκκλησιάζουσαι, women in Parliament.

ὅπλα μὴ ἔαν ἔχοντας διυῖναι συνέβησαν, they agreed not to let an armed force pass through their country.

Sometimes, however, a specific noun is understood, e.g.

γῆ—ἡ οἰκουμένη the civilized world, *ἡ παραλία* the seaboard.

δίκη—ἐρήμην φεύγειν to let judgment go by default.

ψήφος—ὁ Λάχης τὴν ἐναντίαν ἔθετο τῷ Νικίᾳ.

Laches voted clean contrary to Nicias.

οἰκία—παῖς ὧν ἐφοίτας εἰς τίνος διδασκάλου;

What school did you go to as a boy?

μοῖρα—ἐπράττοντο τὴν εἰκοστὴν τῶν καρπῶν.

They levied a five per cent tax on the produce of the soil.

In many adverbial phrases the noun understood is not clear :

τὴν ταχίστην at once, τὴν ἄλλως in vain, ἐξ ἴσης on equal terms, ἐκ καινῆς afresh, and others.

§ 13 Adjectives and Participles in the Neuter

1 As concrete nouns :

πιστὰ δοῦναι to give pledges, τὰ μετέωρα the higher ground, τὰ τοῦ ἀέρος the climate, ἀντίπαλα καταστήσαι to establish a balance of power, τὰ τῆς πόλεως ὑπάρχοντα the traditions of the state, τὸ παρὰ γνώμην γεγονός the disappointment, τὰ γεγόμεν' ἂν the possibilities, τὸ ἄνθρωπος the word "man."

2 As abstract nouns :

τὸ ἀπειρον infinity, τὸ ἐπίχαρι charm, τὸ δραστήριον energy, τὸ τῶν χρημάτων the financial question, τὸ περὶ τὸν Πύλον the question of Pylos, οἱ τὰ Συρακοσίων βουλόμενοι the Syracusan sympathisers.

τὰ ἐκ τῆς γῆς εἶδον ἀνελπιστότατα ὄντα.

Their prospects on land were utterly desperate.

τὸ συγγενὲς ἀλλοτριώτερον ἐγένετο τοῦ ἐταιρικοῦ.¹

The tie of kinship proved feebler than the tie of party.

In adverbial phrases it is particularly common :

εἰς ἐπήκοον within earshot, εἰς καλόν, εἰς δέον opportunely, ἐκ ταῦτομάτου spontaneously, ἐξ ἐτοίμου off-hand, ἐκ τοῦ φανεροῦ openly.

3 As collective nouns :

τὸ Δωρικόν the Dorian race, τὸ κοινόν the body politic, τὸ ληστικόν the pirates, τὸ μάχιμον the combatant force, τὸ ἐταιρικόν the clubs.

¹ This neuter often renders an English personification : so τὸ τῆς ἀρετῆς προστακτικόν, the authoritative voice of virtue.

τὸ παλαιὸν Ἑλληνικὸν ὁμοιώτροπα τῷ νῦν βαρβαρικῶ
ἐδιηγάτο.

The old Greeks lived a similar life to the barbarians
of to-day.

τὸ τιμωρησόμενον οὐχ ὑπέσται τῆς πόλεως καταλυθείσης.
There will be no punishing power after a revolution.

§ 14 The Partitive Genitive as Subject or Object

τῆς γῆς ἔτεμον, they laid waste the country.

τῶν ἀνοσιωτάτων ἐστὶ, it is a most infamous thing.

οὐκ ἔφασαν ἵεναι τοῦ πόρρω, they refused to go a step
farther.

τί με κωλύει κληροῦσθαι τῶν ἐννέα ἀρχόντων;

What prevents me being chosen one of the nine
archons?

So also: ἐσεσιδήρωτο ἐπὶ μέγα τοῦ ξύλου.

A considerable part of the wood was sheathed
in iron.

συνεβοήθησαν εἰς εἴκοσι μάλιστα ἵππεις.

As many as twenty horsemen came with
the reinforcements.

§ 15 The Infinitive as Noun

The Infinitive with the article corresponds grammatically to the Latin Gerund and admits of declension:

τὸ τραπεζιτεῖν banking, τὸ πολιτεύεσθαι political
life, τὸ αὐτὸν ἐξαπατᾶν self-deception, τῷ δοκεῖν
in appearance, τὸ εἰ τὰς εἰκόνας ἐπάγεσθαι the
correct use of simile.

ἄνευ τοῦ τοῖς πράγμασι μὴ συμφέρειν οὐδὲ πρὸς δόξαν
συμφέρειν.

Apart from its not serving your interests, it does not
serve your reputation.

NOTE.—The indiscriminate use of the substantive
Infinitive with all prepositions is confined to
Demosthenes and the Orators.

§ 16 The Relative Clause¹ in the Neuter = the Abstract Noun

The most common equivalent of the English Relative Clause in Greek is the participle, e.g. οἱ λέγοντες those who say.

But the Neuter Relative is extremely common where we use an abstract noun: ἡ νύττυχήκεσαν their success. Such an expression may be declined as a group—ὧν νύττυχήκεσαν of their success, and so forth.

δύο ἐστὶν ὧν ἕνεκα κείνται νόμοι.

There are two objects of all legislation.

προσῆκει χάριν ὑμῖν ἔχειν ὧν ἐσώθησαν ὑφ' ὑμῶν.

They ought to thank you for their deliverance at your hands.

ἀξιοῦτε ἀφ' ὧν δι' ἑτέροισ ἐγένεσθε ἀγαθοὶ ἀπὸ τούτων ὠφελεῖσθαι.

You seek to derive advantage from your vicarious virtue.

οὐκ ἐξ ὧν ἂν χαρίζησθε ἀκροῶνται ὑμῶν ἀλλ' ἐξ ὧν ἂν ἰσχύι περιγένησθε.

Their obedience is founded not on your favours but on your strength.

NOTE.—From examples given in these paragraphs one difference of idiom between Greek and English will be abundantly clear; the verb in some form or other plays a much greater part, and the noun a much smaller part in

¹ All Relative clauses in Greek are subject to attraction, and the laws governing this attraction are of great importance.

1. The Nominative case is not attracted.

2. The Accusative is attracted to the Genitive or Dative but not to the Nominative, e.g. οὐ πάρεσιν οὓς εἶδον. ἀμαθέστατοι εἰσιν ὧν οἶδα.

3. The Genitive and Dative are not attracted to the Nominative or Accusative, but stand as subject or object of a sentence, e.g.

Subject: ὧν δεόμεθα ἤδη ὑπάρχει.

Object: ὅσοις ἐπιτύχοιεν συνελάμβανον.

Greek than in English. A comparison of the following passages will show this at a glance: καὶ καλὸν μὲν ἐποιήσατε καὶ τὸ σῶσαι τὴν νῆσον, πολλῷ δ' ἔτι τούτου κάλλιον τὸ καταστάντες κύριοι καὶ τῶν σωμάτων καὶ τῶν πόλεων ἀποδοῦναι ταῦτα δικαίως αὐτοῖς τοῖς ἐξημαρτηκόσιν εἰς ὑμᾶς, μηδὲν ὧν ἠδίκησθε ἐν οἷς ἐπιστεύθητε ὑπολογισάμενοι (Dem. *de Cor.* 100), Your *deliverance* of Euboea was a generous *act*: far more generous was your *restitution* of the men and towns which had fallen into your hands to the very men who had wronged you: you forgot all your *grievances* in the *discharge* of your *trust*.

§ 17 Some Pronouns : chiefly Indefinite

Somebody : in its most indefinite meaning = ὅστις δῆ (δήποτε).

ἐξαπίνης ἐξέλαμψεν ἡ οἰκία ὅτου δὴ ἐνάψαντος.

Suddenly the house burst into flames, some one or other having set fire to it.

Similarly is used ὅποιοςδήποτε (δηποτοῦν), in some form or other.

Anybody : in a positive sentence (the Latin *quivis*) = ὅστιςοῦν.

σκόπει τὸ σῶμα ὅτουοῦν ζῶον, examine the body of any animal whatever.

εἰ καὶ ὀπισθοιοῦν μᾶλλον ἐνδώσουσι, διαφθαρήσονται.

If they yield a step further they will be destroyed.

εἷς ὅστιςοῦν = any single person.

Note also—οἱ αἱ τοῦτο τὸ χωρίον ἔχοντες ἐκράτουν τῆς Ἀττικῆς.

Any power holding this place was master of Attica.

Individual :

πολλὰι μυριάδες ὥσπερ εἷς ἕκαστος πορεύονται.

Thousands march like a single man.

εἷς οὐδεὶς ἀναγκαῖός ἐστιν οὐδεμιὰ πόλει.
No individual is necessary to a state.

The Pronouns σφᾶς, σφίσι, οἱ

These pronouns are what are called Indirect Reflexives, i.e. they are used, like the Latin *se*, *sibi* in dependent clauses, to refer to the subject of the principal clause, e.g.

τοῦτ' ἐποιοῦν δέισαντες μὴ σφίσι γένηται σφάλμα.
This they did fearing that they might suffer some check.
λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας.
It is said that Apollo flayed Marsyas for challenging him in (musical) skill.

NOTE 1.—Pronouns tend to come together: especially is this the case with αὐτοῦ and ἕκαστος, when together they correspond to the English "several," "respective," and so forth.

αἱ τέχναι τὸ αὐτῆς ἐκάστη ἔργον ἐργάζονται.
Each of the arts performs its own work.

NOTE 2.—The pronouns *τις* and *ἕκαστος* are placed in the subordinate rather than the principal clause:

ὥς ἂν ἐκάστῳ δοκῇ οὕτω λεξάτω, let every man speak as he thinks.

THE ADJECTIVE AND ITS EQUIVALENTS

§ 18 **The Article**: this has two uses:

1. The common *specific* use, e.g.
οὐκ ἔλαβε τὸ μέρος τῶν ψήφων, he did not get the *required* number of votes.
2. The *generic* use, e.g.
ὁ γενναῖος the noble man (any such man).
ἐκατὸν στάδια τῆς ἡμέρας a hundred furlongs a day.

So with round numbers :

δοκεῖ μέτριος χρόνος ἀκμῆς εἶναι τὰ εἴκοσιν ἔτη τῇ γυναικί,
ἀνδρὶ δὲ τὰ τριάκοντα.

The average period for the prime of life is twenty years
for a woman, thirty for a man.

γῆν ἐδίδοσαν τῷ βουλομένῳ νέμεσθαι, they offered land to
all comers.

§ 19 The Possessive Adjective

When it is not emphatic, this is expressed by the
definite article, e.g.

τοιούτους γίγνου περὶ τοὺς γονέας οἴους ἂν εὔξαιο περὶ σαντὸν
γενέσθαι τοὺς **σαντοῦ** παῖδας, behave to your parents
as you would have your own children behave to you.
Contrast τοὺς **σαντοῦ**.

Note the following constructions :

ψηφίζεσθε ἃ ἂν τύχητε, εἴτα οὐδὲν ποιεῖτε.

You pass your decrees (whatever they may be) and then
do nothing.

ῥηλθον πάλιν εἰς οὓς ἔτυχον λόχους.

They returned to *their* several companies.

ἔλεγον πάντες ἃ ἔτυχον, every man had *his* say.

§ 20 The Characterizing Genitive

This is common in Greek only in the predicate, e.g.

τὸ σιγᾶν ὁμολογούντός ἐστιν, silence implies consent.

In attributive position the adjective, if it exists,
must be used :

ῥητορικὴ δειλία the cowardice of the orator, τυραννικὸν
φρόνημα the spirit of the tyrant, ὀργὴ ἐρωτικὴ the passion
of a lover, βραχυλογία τις Λακωνικὴ Spartan brevity.

καιπερ γυνή οὔσα ἀνδρικὴν εἶχε τὴν διάνοιαν.

Woman though she was she had the intellect of a man.

οὐκ ἰδιωτικὸν ἔφη εἶναι τὸν οἰωνόν.

He said it was the omen of no private man.

With many expressions the adjective is impossible,
e.g.

They received him with the distrust of men who have
been once deceived.

πολλῇ αὐτὸν ἀπιστίᾳ ἐδέξαντο ὥς ἤδη ἐξηπατημένοι.

They advanced in the loose order of victorious troops.

ἐπορεύοντο οὐδενὶ κοσμῷ ὥς νεικηκότες.

§ 21 Apposition

The defining genitive is less common in Greek than in English: the island of Zacynthus = Ζάκυνθος ἡ νῆσος.

ὄλεθρος Μακεδών, a pest of a Macedonian.

ἡ τοῦ πλῆθους ἀρχὴ δημοκρατία τοῖνομα ἐκλήθη.

The rule of the many was called by the name of
democracy.

ἐπιχειρεῖς μανικὸν ἐπιχείρημα διδάσκειν ἃ οὐκ οἶσθα.

You undertake the mad task of teaching what you do
not know.

Ἄνθρωπος in apposition is usually contemptuous:
ἄνθρωπος ὑπογραμματεὺς, a mere under-secretary.

There are uses in which a noun is placed apparently
in apposition with ἀνὴρ. In these cases the second
substantive was probably felt to be predicative, e.g.

ἀνάγκη δ' ἦν στρατηγοῦ ἀνδρὸς ἀκροᾶσθαι, they were
bound to obey a man invested with the authority of
general.

ἄνδρες ἰδιῶται, men acting on their own initiative.

ἄνδρες γεωργοί, men who are mere farmers.

§ 22 The Adverb as Adjective

ἡ ἀντικρὺς δουλεία downright slavery, ὁ ἄρδην ὀλεθρὸς absolute destruction, ἡ λίαν ἐλευθερία excessive liberty, ἡ χωρίων οὐκ ἀπόδοσις the non-restitution of the places.

ὁ πόλεμος καὶ τὰ ἀπὸ τούτου κακά, war and the misery that war brings.

τὸ ναυτικὸν ἄλλως ὄνομα καὶ οὐκ ἔργον ἐγένετο.
The fleet proved a mere sham, which had no existence in fact.

ἡ ὅτ' ἀδωροδόκητος ὑπῆρχε προαίρεσις αὐτοῦ.
His principles before he was corrupted.

§ 23 The Adjectival Clause

This as a rule undergoes attraction.

οὐδὲν ὄφελος οἰκίᾳ μὴ ὑποκειμένων οὔων δεῖ θεμελίων.
There is no sense in a house without proper foundations.

ὄντος ποτὲ πάγου οὔου δεινοτάτου ἀνυπόδητος εἰστίκει.
He stood barefoot in the bitterest frost conceivable.

οὐδενὸς ὅτου οὐκ ἐπελαθόμην, I forgot absolutely every one.

ὄχλος ὑπερφυῆς ὅσος ἄν ἰμμενσε κρῶν, ἀμηχάνῳ ὅσῳ πλέον enormously greater, and similar phrases.

§ 24 The Repeated Relative Clause

If the Relative Pronoun in the second clause is not in the same case as in the first, it is either omitted in Greek or replaced by the Demonstrative Pronoun, e.g.

διδασκαλεῖον παίδων ὕπερ μέγιστον ἦν αὐτόθι καὶ ἄρτι ἔτιχον οἱ παῖδες εἰσεληλυθότες.

The largest school-house in the town which the boys had just entered.

νάπος ἦν ὁ πόλιν μὲν οὐκ εἶχεν εἰσεληλύθεσαν δ'
αὐτόσε οἱ ἔνοικοι.

There was a glen which had no town, but where the
people had gone.

ἐν τάφρῳ καθίζοντο ὅθεν ἐπλίνθινσαν καὶ οὐ πολὺ
ἀπείχεν.

They sat down in a pit not far off, from which they
had got bricks.

ὁ ἀνὴρ ὃς συνεθήρα ἡμῶν καὶ μάλ' ἐδόκεισιν θαυμάζειν
αὐτόν.

The man who was hunting with us, whom you seemed
to admire.

§ 25 The Adjectival Relation inverted or turned by Hendiadys

It is inverted, if it is desired to emphasise the
adjective, e.g.

ὄγων χάρις πολλάκις γίγνεται ζημία τῷ ἔργῳ, fair
words often mean real loss.

This is especially the case with the Partitive Genitive,
αἱ φιλότιμοι τῶν φύσεωσιν ambitious natures, οἱ
λυττώντες τῶν κυνῶν mad dogs. Hendiadys is
frequent where the ideas contained in the noun and
adjective of the English are equipollent; e.g.

πολλὴ κραυγὴ καὶ ἡδονή, shouts of delight.

αἱ ἀρχαὶ καὶ ὑποθέσεις, the fundamental principles.

γέλως καὶ ὀλιγωρία πάντων τῶν καλῶν, a grinning
contempt of every thing good.

πολλῶν λόγων καὶ θορύβου γενομένου, after a long
noisy discussion.

μετὰ παιδιᾶς καὶ οἶνου ἐγένετο, it occurred in a
drunken revel.

THE VERB AND ITS EQUIVALENTS

§ 26 **Periphrases** by means of the substantive or factitive verb and an **adverbial** expression.

Active verbs: καθιστάναι, ποιεῖσθαι, ἔχειν, ἀποδεικνύναι.

Passive verbs¹: εἶναι, καθίστασθαι, γίγνεσθαι and, with simple adverbs, ἔχειν.

In certain phrases with διά, ἰέναι is the verb.

Phrases with ἐν

ἐν ἐλπίδι εἶναι to have hopes.

ἐν φυλακῇ εἶναι to be on guard.

ἐν παρασκευῇ εἶναι to prepare.

ἐν φρονήματι εἶναι to aspire.

ἐν ὅπλοις εἶναι to be under arms.

ἐν ἡδονῇ ἔχειν to welcome.

ἐν αὐτῷ γίγνεσθαι to recover one's senses.

ἐν χειρσὶ γίγνεσθαι to come to blows.

Phrases with εἰς

εἰς πόλεμον καθίστασθαι to declare war.

εἰς δέος καθίστασθαι to fall into panic.

εἰς στενὸν καθίστασθαι to be straitened.

εἰς ὀλιγανθρωπίαν καθιστάναι to depopulate.

εἰς ὅξυν τελευτᾶν to end in a point.

Phrases with διά

διὰ φόβου εἶναι to be afraid.

δι' ὄχλου εἶναι to be a nuisance.

διὰ μίσους ἔχειν to hate.

δι' ὀργῆς ἔχειν to be furious.

διὰ πόλεμον ἰέναι to be at war.

διὰ φιλίας ἰέναι to be on good terms.

διὰ λόγων ἰέναι to parley.

διὰ δίκης ἰέναι to go to law.

διὰ στόματος εἶναι to be a world's talk.

¹ These are often a convenient circumlocution for the Passive Voice, especially of Deponent Verbs: cf. Latin *oblivisci* and *in oblivionem venire*.

Other adverbial phrases

καθ' ἐν γίγνεσθαι to concentrate.

δίχα γίγνεσθαι to divide forces.

ἔξω αὐτοῦ εἶναι to be beside one's self.

ἐκείθεν εἰμι I am a native.

ἔμπροσθεν ποιεῖσθαι to keep in front.

καλῶς ἔχειν τῆς μέθης to be pretty drunk.

περὶ τὰ ἐπιτήδεια εἶναι to be busy with provisions.

§ 27 Periphrases with the Noun or Adjective as complement

Some adjectives are solely predicative: ἔξαρνος γίγνεσθαι to repudiate, αἷτιος γίγνεσθαι to be responsible, to cause, αὐτήκοος γίγνεσθαι to hear with one's own ears, τειχίρεις ποιεῖν to pen within walls.

All true adjectives can be used predicatively, and even a participle may be so used, coupled with an adjective, e.g.

οὕτω σώφρονες ἦσαν καὶ σφόδρ' ἐν τῷ τῆς πολιτείας ᾗθει μένοντες.

They were so moderate, so true to the spirit of the constitution.

Nouns in -τής (Latin *-tor*, *-trix*) point to an innate characteristic.

πόλεμος ποριστής ἐστὶ κακῶν, war has a way of producing distress.

ἀθληταὶ ἐγένοντο τῶν Ἑλληνικῶν ἐπιτηδευμάτων.

They made themselves the champions of Greek civilization.

δυσέρωτες γίγνεσθε τῆς ἀρχῆς, you have a fatal passion for empire.

NOTE.—The abstract noun as a complement stands in the Nominative, not, as in Latin, in the Dative case: γέλως ἐστὶ it is laughable, βλαβὴ καθίσταται it means ruin, ὠφελία ἐστὶν it is advantageous. The only predicative

dative in Greek is in cases like the following: *ταῦτα προσδεχόμενῳ μοι ἔστί*, this is just what I expected.

§ 28 Periphrases with Verbal Nouns in -σις and others

1. For the active verb, with *ποιεῖσθαι* and *παρέχειν*.

δήλωσιν ποιεῖσθαι to demonstrate, *τοσαύτην ὑπερβολὴν ποιοῦμαι ὥστε λέγειν*, I go so far as to say.

In some authors this periphrasis becomes almost a mannerism. With *παρέχειν* the meaning is that of a **causative** verb, e.g.

παρέσχεν ὑμῖν Αἰγινητῶν μὲν ἐπικράτησιν Σαμίων δὲ κόλασιν.

It enabled you to master the Aeginetans and chastise the Samians.

παρέσχε τὸ σκότος αὐτοῖς τῶν νεῶν πλάνησιν.

The darkness caused the ships to go astray.

ἔδεισαν μὴ τὰ ὅπλα κρονόμενα αἰσθησιν παρέχοι.

They feared lest the rattle of their arms should betray them.

ἐξουσίαν παρέχειν = to enable.

2. For the passive verb, with *ἔχειν* and *λαμβάνειν*.

ταχεῖαν τὴν κρίσιν ἔσχεν ὁ πόλεμος.

The war was quickly decided.

λαβὼν τὸ οἶκημα μείζον ἄχθος ἔπεσε.

The building was too heavily weighted and fell.

αἰτίαν ἔχειν to be blamed, *πληγὰς λαβεῖν* to be beaten.

NOTE.—*ἀμφισβήτησιν ἔχει*, it admits of dispute.

THE ADVERB AND ITS EQUIVALENTS

§ 29 The Genitive Case

Some Genitives after comparatives and superlatives are here noticed. When the subject is compared with itself at another time the reflexive pronoun is used :

εἶθε σοι συνεγενόμην ὅτε δεινότατος σαυτοῦ ἦσθα.
 Would I had been with you when you were at your best.
 οὕτω πάσχοντες βελτίους αὐτῶν αὐτοὶ γίνονται.
 Under such treatment they continually improve.

The Genitive after a comparative must often be rendered in English by a separate proposition :

μείζων ἐδόκει τοῦ ὄντος, he seemed greater than he was.
 πλεόν τοῦ καιροῦ προῆσαν, they advanced farther than
 was prudent.
 πλεόν τῆς ἐλπίδος ἐφέροντο, they won more than they
 expected.
 μείζων λόγου κατέστη ἢ νόσος, the malady defies
 description.

§ 30 The Dative Case

Besides the ordinary Dative of manner—συχολῇ slowly, σπουδῇ hastily, δρόμῳ at a run, κύκλῳ all round, ὀργῇ vehemently—there is a Dative of manner (sometimes, of accompaniment) with adjectives used predicatively :

αὐτοῖς τοῖς ἀνδράσι, crews and all.
 ὀρθίοις τοῖς λόχοις, with the companies in column.
 ἰδρῶντι τῷ ἵππῳ, riding at full speed.

The Dative of the person interested has many uses in Greek :

ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπήλθον.
 When they had got the barbarians out of the country.
 κατὰ τὸ καρτερώτατον τοῦ χωρίου ἰόντι τροπαῖον ἔστηκε.
 A trophy stands at the steepest point of the ascent.
 πάντες ποταμοὶ διαβατοὶ προσιόντι πρὸς τὰς πηγάς.
 All rivers are fordable as you approach the source.

§ 31 The Accusative Case

In most of the following instances the accusative is said to be in apposition to the sentence.

Ἀθηναῖδι πολλῇ στρατιᾷ ὥρμηντο, πρόφασιν μὲν Ἐγε-
σταίων συμμαχία, τὸ δ' ἀληθὲς τῆς ἡμετέρας πόλεως
ἐπιθυμία.

The Athenians set out with a large army,—as they
pretended, to help their ally Eggesta, in reality
because they coveted our city.

ἀμφότερα δόξω καὶ τὰ δέοντα πεποιηκέναι καὶ διὰ ταῦτα
πεπονθέναι.

I shall seem *both* to have done right and to have
suffered for it.

So also—

τὸ σὺμπαν to speak generally, ταῦτ' οὗτο just in the
same way, πᾶν τοῦναντίον quite the contrary, τὸ
λεγόμενον as the saying is, τὸ τῆς παροιμίας as the
proverb has it, τὸ τῶν παιζόντων in the words of
the jest, οὐδ' ἀρχὴν never at all, οἶον for example.

§ 32 Phrases with Prepositions

Many adverbs are not used in Greek at all.
Instead, we find an adverbial phrase—a noun with a
preposition. Even where the adverb exists, the phrase
with the preposition often predominates.

κατά: κατ' ἐπὶήρειαν insultingly, καθ' ἡσυχίαν quietly,
κατὰ νοῦν satisfactorily, κατὰ χάραν *in statu*
quo.

διά: δι' ὑβρεως insolently, διὰ τάχους quickly, διὰ
πίστεως trustingly, διὰ φιλίας in a friendly
manner.

εἰς: εἰς καλόν, εἰς καιρόν opportunely, εἰς ὑπερβολήν
excessively.

πρός: πρὸς χάριν, πρὸς ἡδονήν λέγειν to speak flatter-
ingly.

NOTE.—σύν and ἀνεν are sparingly used in Greek.

‘With an army’ is ἔχων στράτευμα, ‘with the money’
φέρων τὸ ἀργύριον. σύν τοῖς θεοῖς means ‘with

God's help,' *σὺν τοῖς νόμοις* 'lawfully' or 'constitutionally.' 'Without order' is *οὐδενὶ κόσμῳ*, 'without ships' *οὐκ ἔχων ναῦς*. • *ἀνευ τῆς πόλεως* *πράττειν* means 'to act without public sanction.'

§ 33 The Adjective as Adverb

Distinguish *αἵτιοί εἰσιν* they are guilty, **predicative** adjective, from *ἦλθον σκοταῖοι* they came in the dark, **adverbial** adjective, where *ἦλθον* is already a verb of complete predication.

Of the adverbial use of the adjective there are several varieties.

Time : *δευτεραῖος ἀφικέσθαι* to arrive on the second day, so *τριταῖος*, *τεταρταῖος* and the rest, *σκοταῖος* in the dark, *σχολαῖος* slowly, *χρόνιος* after a time.

Place : *ὑπαίθριοι κατακοιμῶσθαι* to bivouac, *μετέωροι φαίνεσθαι* to appear in mid air, *νῆες ἐκεῖναι πλέουσιν* yonder are ships.

Manner : *ἄπρακτος κατελθεῖν* to return without success, *ἄκριτος* without trial, *ἀπαθῆς* safely, *ἄθυτος* without sacrificing, *αὐτόματος*, *αὐτεπάγγελτος* of one's own accord, *ἄκων* (*ἄποκτείνειν*) accidentally, *διάδοχος*, *τιμωρὸς ἵεναι* to go to relieve, to assist, *πολὺς ἐγκέισθαι* to attack bitterly.

οὐκ ἦν χόρτος οὐδ' ἄλλο δένδρον, there was no grass nor tree *either*.

διέφθειραν τοὺς πάντας εἰς ἑκατόν, they killed *quite* 100.

Similarly are used certain participles—*ἀρξάμενος* to begin with, *τελευτῶν* at last, *ἐχόμενος* next, *διαλιπὼν* after an interval.

ληρεῖς ἔχων, you are always playing the fool.

οὐ χαίροντες ἀπαλλάξετε, you shall not get off scot-free.

§ 34 The Participial Adverb Clause

The defining adverb is attracted in position to the Participle.

εὐθὺς ἐξελθόντι ἐπέθεντο, the moment he went out they set on him.

ἐτόξενον ἅμα φεύγοντες, they shot in the very act of running away.

ἐξανέστησαν μεταξύ δειπνοῦντες, they got up in the middle of dinner.

δέον and ἐξόν frequently render the English 'instead of.'

δέον ἐξίέναι κατέμενον, instead of going they remained.

§ 35 The Infinitive as Adverb

1. The absolute infinitive :

ὀλίγον δεῖν within an ace, ἐκὼν εἶναι voluntarily, τὸ ἐπ' ἐκείνῳ εἶναι so far as he is concerned, ἐμοὶ δοκεῖν in my opinion, οὕτως ἀκοῦσαι at first hearing.

2. The complementary infinitive. The infinitive of consequence after οἶος, ὅσος, and other adjectives, e.g.

ἡγγέλθη τι τῶν καλῶν καὶ οἶον εὐφρᾶναι πάντας.
There was good news *calculated* to cheer us all.

φέναξ ἐστὶ καὶ οἶος πάντα συκοφαντεῖν.
He is a cheat *capable* of any dishonest representation.

ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον.
There remained *enough* of the night for them to get across in the dark.

δεῖναι αἱ δυστυχίαι εἰς ἴσον καταστήσαι τοὺς ἀνθρώπους.
Misfortune is a wonderful leveller.

Compound verbs with ἐν- are naturally common in constructions after ὅσος, e.g.

χωρίον ὅσον ἐνιππεύσαι τρισχιλίους ἄνδρας.

A country affording a field for three thousand cavalry to manœuvre.

The infinitive of purpose is used after verbs like *διδόναι* and *παρέχειν*, e.g.

ἔδωσαν αὐτοῖς τὸ χωρίον ἐνοικεῖν, they gave them the place to live in.

πολλάκις οἱ κάμνοντες οὐκ ἐθέλουσι καῦσαι παρασχέιν τῷ ἱατρῷ.

Invalids often will not submit to be cauterized.

Γοργίας παρέχει ἑαυτὸν ἐρωτᾶν τῷ βουλομένῳ.

Gorgias offers to be questioned by all comers.

Note the Greek **active** voice in these uses.

§ 36 The Adverbial Relation inverted or turned by Hendiadys

The relation is inverted in expressions like the following:

διετέλεσαν μαχόμενοι ἑπτὰ ἡμέρας, they had been fighting incessantly for seven days.

So also (ποιῶν τι) διαγίγνεσθαι, διαμένειν, διαξῆν (διαβιῶναι), to do a thing continuously, persistently, all one's life, προσκειῖσθαι assiduously, ἰσχυρίζεσθαι obstinately, καρτερεῖν patiently.

παντοίως ἐγένετο δεόμενος, he earnestly begged.

ἀποπλέοντες ὥχοντο, they sailed off.

οὐ θαμίξεις καταβαίνων, you do not often come down.

οὐκ ἂν φθάνοις διαφθειρόμενος, you must inevitably perish.

κινδυνεύει ὁμαρτάνειν ὁ ἀνὴρ, the man is perhaps mistaken.

ἔδραμον εἰ πως λάθοιεν ἢ φθάσαιαν ἀναβάντες.

They ran in hopes to get up unseen or before the others.

Of Hendiadys there are several kinds :

1. One verb **explains** the other, especially in metaphors.

μικρὸν πταῖσθ' ἅπαντ' ἀνεχαίτισεν καὶ διέλυσεν.

The least stumble results in disastrous overthrow.

οὐδὲν ἡγοῦμαι πλεόν ἢ τὰ τοῦ πολέμου κεκινήσθαι καὶ ἐπιδεδωκέσθαι.

Nothing has made more revolutionary strides than the science of war.

2. One verb **qualifies** the other.

ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς, Greece is sick unto death.

ἃ διεξῆλθες καὶ ἐτραγώδεις, your theatrical declamations.

3. Mere **rhretorical** duplication for emphasis.

θαιμᾶσιον ὥς ὑπερηδόμεθα καὶ ὑπερεχαίρομεν.

We were simply in transports of delight.

The Hendiadys may result in a double adjective.

καρτερὰ ἦν ἡ μάχη καὶ οἷα οὐχ ἑτέρα τῶν προτέρων.

The battle was unprecedentedly stubborn.

Note on the adverbs 'fortunately' and 'unfortunately'

These words often cause difficulty :

1. They may often be translated by συμβαίνειν or τυγχάνειν, which denote simple coincidence :

συνέβη ἐμοὶ ἐν τούτῳ τῷ χρόνῳ ἀσθενῆσαι.

At this moment I unfortunately (or fortunately) fell ill.

2. In the orators we find καλῶς ποιῶν, ὥς οὐκ ἔδει, ὥς οὐκ ἐβουλόμην :

μικρὸν ἀναλίσκουσιν ὑπὲρ τῶν πολλῶν ὧν καλῶς ποιοῦντες ἔχουσιν.

They spend a little to save what they fortunately possess.

ἀληθῆ μέν ἐστι τὰ πολλά, ὥς οὐκ ἔδει, οὐ μὲν ἀλλ' ἴσως
οὐχ ἡδέε' ἀκούειν.

This is unfortunately true for the most part, though
perhaps not pleasant hearing.

3. Sometimes a more precise indication of the sense is
required :

Unfortunately for me the rain came on (implying
'and so I got wet'), τὸ δ' ὕδωρ ἐγένετο ὥστε βρε-
χθῆναι με.

PART III. THE SYNTACTICAL RELATIONS IN GREEK AND ENGLISH

It has been hitherto assumed that the relation of ideas in one language is maintained in the other: namely, that the same ideas perform in both languages the functions of subject, verb, and so forth respectively. This, however, is far from being the case.

§ 37 The Relation 'Subject + Verb'

The Personification by which in English any noun, even an abstract noun, is made the subject of an action properly predicable only of a living agent, is not to be imitated, e.g.

ἀπὸ τοῦ Αἰτωλικοῦ πάθους οὐχ ἦκιστα αὐτὸν ταῦτα
εἰσῆγει.

It was the Aetolian disaster which suggested these
thoughts to him.

πανταχόθεν συνέβη βραχυτάτην γένεσθαι ταύτην τὴν
εἰσβολήν.

Everything contributed to make this invasion very
short.

εἶρητο ἐν ταῖς σπονδαῖς ἀμφοτέρους ἀποδοῦναι ἃ εἶχον.

The treaty had provided that both sides should restore
their conquests.

δικαιοσύνης ἐστὶν ἄλλοις μετρίως χρῆσθαι.

Justice suggests that we should treat others fairly.

Nouns descriptive of speech and natural or mental phenomena, which were looked upon as living forces, are an exception :

ταῦτ' ἐνθυμουμένους ἀθυμία κατέσχε.

When they thought of this they were seized with despair.

ὁ λόγος ἐξελέγξει σέ, the argument shall convict you.

§ 38 Case of the Verbal Noun as Subject

The point often seems to be the emphasis laid on the verb-idea, e.g.

ἀπὸ ταυτομάτου δρόμος ἐγένετο τοῖς στρατιώταις.

Instinctively the soldiers began to run.

φυγὴ καθεστήκει παντὸς τοῦ στρατοῦ τῶν Ἀθηναίων.

The whole Athenian army was in headlong flight.

οὐδ' ὅτιοῦν ἄλλο πλὴν πολιορκία αὐτοῖς περιεστῆκει.

There was nothing for it but to stand a siege.

Sometimes a notion of necessity or possibility is involved, when the construction corresponds to the Latin Gerund in some respects, e.g.

διὰ μάχης ἤδη ἐγίνοντο αἱ εἰσκομιδαί.

They now had to fight to carry in their provisions.

ἐφ' ἐνὸς ἐγίνετο αὐτοῖς ἡ ἀνάβασις.

They had to ascend in single file.

οὐκ ἦν κύκλῳσις πολλῶν ὄντων τῶν πολεμίων.

An enveloping movement was impossible owing to the enemy's superior numbers.

§ 39 Personal and Impersonal Subject

The Passive impersonal is rare in Greek : εἰς ἀνάγκην ἀφίκεται things have come to a crisis, ἐπ' ἀμφοτέρω εἰκάζεται both opinions are held. Impersonal are :

ἔσεισε there was an earthquake, συσκοτάζει it grows dark, ὕει it rains, νίφει it snows, ἀστράπτει it lightens, βροντᾷ it thunders, χειμάζει there is a storm.

With some verbs a specific noun is understood:

ἐκήρυξε συσκευάσασθαι (sc. ὁ κήρυξ), the order was given to pack up.

ἕως ἂν σημήνῃ τῇ σάλπιγγι, until the trumpet sounds.

The personal subject, however, is more common in Greek than in English. Besides δίκαιός εἰμι, φανερός εἰμι, πέφυκα, we get ἐπίδοξός ἐστι παρῆναι it is expected that he will be here, ἐπιτήδειοι ἦσαν ὑπεξαίρεθῆναι it was convenient that they should be quietly put out of the way; and other similar constructions.

§ 40 The Passive in Greek

In many constructions Greek prefers the more direct active voice, e.g.

νόμον τίθεσθε ἀποκτείνειν τοιοῦτον ὡς νόσον πόλεως.

You pass a law that such persons should be put to death as noxious to the state.

ἤξιωσαν ἀποδοῦναι τὰ χωρία.

They demanded that the places should be restored.

οἱ Ἀθηναῖοι Σηστὸν ἐπολιόρκουν Μήδων ἔχόντων.

The Athenians besieged Sestos which was held by the Persians.

Cf. § 35. 2 supra.

In many cases the English Passive is a rhetorical device to retain the same subject or maintain the connexion, e.g.

μετ' ὀλίγον δ' εἰς Ἑλλήσποντον εἰσέπλει ἀρχομένου χειμῶνος· κατιδὼν δ' ὁ τῶν Ἀθηναίων ἡμεροσκοπὸς ἐσήμηνε τοῖς στρατηγοῖς.

He sailed into the Hellespont at the beginning of winter, but was observed by the Athenian outlook-man, who signalled to his generals.

See § 49, on the Connective Relative.

The Passive is often represented by *τις*,¹ e.g.

εἴ τις τι ἐπρώτα ἀπεκρίνετο.

He answered any further questions that were asked.

In the Perfect and Pluperfect tenses the Passive is much more common, e.g.

ἐπειδὴ ἐτέθυτο, when sacrifice had been made.

ἐπειδὴ αὐτοῖς παρεσκεύαστο, when they had everything ready.

§ 41 The Relation 'Verb + Object'

There are two kinds of object, the Internal and the External. Any verb can have an **internal** object, e.g.

τί χρῶμαι τῷ βιβλίῳ; what use shall I make of the book?

ἀμφότερα νικᾶν, to win both on land and sea.

τὰ εἰκότα θαυμάζεσθαι, to receive the proper marks of respect.

ἐλαττοῦσθε ἐν οἷς ἐτιμᾶσθε, you are belittled in the dignities which you enjoyed.

The **cognate** object is not used in prose without a qualifying adjective:

διπλὴν ἀπόστασιν ἀποστῆναι, to commit a double revolt.

ὁ πόλεμος δεκέτης γεγωνὸς παιδείαν αἰμνηστον αὐτοὺς ἐπαίδευσεν.

The ten years' war taught them a memorable lesson.

The **external** object is often omitted, especially in military expressions:

¹ Probably one reason for the frequency of the Passive in English is the loss of the old English Indefinite Pronoun.

ἐμβιβάζειν to embark, ἐλαύνειν, ἄγειν to advance, αἶρειν to set sail, στρέφειν to wheel, καθίζειν to encamp, ζωγρεῖν to give quarter, ἐπιτρέπειν τῷ χειμῶνι to abandon one's self to the gale, ἐπιτρέπειν τοῖς κριταῖς to leave one's self in the hands of the judges, νέμειν φιλίᾳ to be influenced by friendship, καταλύειν to put up, to lodge, τελεῖν, ἀνύσαι to accomplish a journey, ἐγχεῖν to serve wine.

§ 42 The Object Clause : anticipation

"The Egyptians beheld the woman that she was fair.
—*Genesis*.

οἱ Αἰγύπτιοι εἶδον τὴν γυναῖκα ὡς ἦν καλλίστη.

The construction in English is common only in a disguise, e.g.

You all know the island of Crete (where and what it is).
πάντες ἴστε δῆπου Κρήτην τὴν νῆσον ὅπου ἐστὶ.

He inquired the breadth of the stream.
ἠρώτα τὸ τοῦ ποταμοῦ εἶρος ὀπόσον εἴη.

In Greek the construction is the rule :

ἐπέτηρουν τοὺς Ἀθηναίους οἱ κατασχίσουσιν.
They watched where the Athenians would put in.

§ 43 The Adjectival Relation

The English attributive adjective requires special care in translation, because it performs three distinct functions :

1. It represents the **Distinguishing** adjective, which in Greek also is in attributive position, e.g. ἡ στενὴ ὁδὸς the narrow way, as distinguished from the broad way.

2. It sometimes represents the **Descriptive** adjective, which in Greek is in apposition, e.g.

Ὁμηρος ὁ σοφώτατος wise old Homer, ὁ Σόλων

παλαιός old Solon, ἐν τοῖς ἐπέκεινα χρόνοις τοῖς ἀναριθμήτοις in the countless ages of the past.

Sometimes in oratory this epithet of praise or blame is in attributive position :

οἱ ἀνοσιώτατοι τριάκοντα, the infamous Thirty.
οἱ κατὰπτυστοι Θηβαῖοι, the despicable Thebans.

3. It represents the **Predicative** adjective, which in Greek must be in predicative position. Its real function is sometimes obscured in English by the accompanying definite article, e.g.

Τοις ἀντικυρτοῖς τοῖς ὁδοῖς (i.e. all the roads were rough, and so the animals broke down).
ἐπέλιπε τὰ ὑποζύγια ἐν χαλεπαῖς ταῖς ὁδοῖς (or χαλεπαῖς οὖσαις).

ἐδέξατο αὐτοὺς ὁ τῆς Λαρίσσης βασιλεὺς φίλος ὢν.
They were received by the friendly potentate of Larissa.
σκέψασθε οἷα δεῖ παθεῖν ἐν πολιορκουμένῃ τῇ πόλει.
What will be your sufferings in a besieged Athens!

In many expressions the predicative position of the adjective is the rule :

· μέσος ὁ τόπος, the middle of the place (ὁ μέσος τόπος = the middle position). So ἄκρα ἡ χεῖρ, ἐσχάτη ἡ γῆ, ἡμῖνος ὁ βίος.

ἐν ἀφθόνοις τοῖς ἐπιτηδεύουσιν, with abundant provisions.

Care must be taken to put the adjective in the **clause** to which the predication properly belongs, e.g.

ἦγε στρατιὰν ὅσῃν ἐκασταχόθεν πλείστην ἐδύνατο.
He brought the largest army he could muster from each place.

πάντα ἦν ἀκοῦσαι, ὀλοφυρμός, βοή, ἅλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζεται φθέγγεσθαι, there could be heard wailing and shouting and all the manifold cries wrung from a great army in a great peril.

§ 44 The Functions of the Relative Clause

The relative clause is often used in English adverbially, i.e. to predicate a reason, a consequence, and so forth. In that case it must be rendered in Greek by the true adverbial clause or participle, e.g.

They were recognized by their armour, in which they had been buried.

ἔγνώσθησαν τῇ σκευῇ τῶν ὀπλων συντεθαμμένη.

He was caught in a storm, which prevented him arriving in time.

ἐπέσχε δὲ χιμῶν αὐτὸν ὥστε μὴ ἐν καιρῷ ἀφικέσθαι.

Such relatives can also be rendered by a γάρ clause in parenthesis :

Tissaphernes, who never suspected that Alcibiades could be serious in his proposal, consented to be present.

ὁ Τισσαφέρνης, οὗ γὰρ ἂν ἐδόκει ποτὲ σπουδῇ ὁ Ἀλκιβιάδης τοιαύτ' ἐπαγγείλασθαι, ἔφη παρέσεσθαι.

The only case in which the Greek relative can be used in such constructions is when the Relative sentence comes last.

It could hardly be judged a peace, when they did not restore all their conquests.

οὐκ εἰκὸς ἦν εἰρήνην κριθῆναι ἐν ᾗ οὐκ ἀπέδοσαν τὰ πάντα.

In such cases ὅς γε is commonly used.

Note on the so-called Literary Epithet and Literary Subject

In some styles of English writing it is common to find the same thing referred to by different names : e.g. the same person is spoken of as 'Alexander,' 'the

King,' 'the Great Conqueror.' In Greek the name must not be varied, unless the variation is important to the sense; that is, unless it is an allusive way of expressing a reason, an antithesis, and so forth. In that case the new idea must be expressed predicatively, e.g.

I took the girl, and soon found the house, where I left the little *prattler* with her mother.

ἐγὼ δὲ λαβὼν τὴν παῖδα, δι' οὐ πολλοῦ τὴν οἰκίαν εὐρών, ἔλιπον πόλλ' ἔτι λαλοῦσαν παρὰ τῇ μητρὶ.

The same rule applies to the Literary or Ornamental Epithet. In the expression 'the gallant commander,' if the epithet 'gallant' is merely ornamental or complimentary, it must be ignored in Greek; if it adds to the sense, it must be rendered predicatively, e.g.

The *gallant* commander still pressed on.

ὁ δὲ Ξενοφῶν οὐδ' ὥς ἀθυμήσας προὔχεται.

PART IV. THE PERIOD

§ 45 The Subordinate Clause as Predicate

THE real predicate in a sentence is not always the verb; but it is always possible in English to make the real predicate identical with the grammatical predicate by the device of projecting the emphasized word into the principal clause with some part of the verb 'to be,' e.g. 'it was when he arrived that he discovered the truth.' This construction is only possible in Greek when the emphasized word is a noun, e.g.

ὁ δῆμος ἐστὶν ὁ τὴν δύναμιν περιτιθεὶς τῇ πόλει.

It is the people which endows the state with power.

ἔτη ἐστὶ μάλιστα τριακόσια ὅτε Ἀμεινοκλῆς Σαμίοις ἦλθεν.

It is 300 years since Ameinocles came to Samos.

Otherwise the emphasis is produced in Greek by position :

οὐ προσταχθὲν ὑφ' ἡμῶν τοῦτ' ἐποίουν ἀλλ' αὐτοὶ γνόντες.

It was not under our orders, but on their own responsibility, that they did this.

δίκαιος ἦν ὁ Ἀλέξανδρος εἴ τις ἄλλος προσαγορεύεσθαι μέγας.

If any man was entitled to the name of Great, it was Alexander.

The emphasis may be more decidedly indicated by

what is called Epanalepsis,¹ i.e. by the use of a pronoun or adverb resuming some part of the sentence, e.g.

ἃ γὰρ ἐγὼ οἶδα, ταῦτ' ἐξετάζειν δεῖ, οὐχ ἃ νομίζει ἐκεῖνος.
It is what I know, not what he thinks, that you have to examine.

ὑποσχόμενος ἃ βούλεσθ' ἅπαντα, οὕτως ἐξαπατᾶν ὑμᾶς φιλεῖ.

His favourite way of deceiving you is to promise anything you like.

ἐν ᾗ ἂν ἡ ναὺς σφύζεται, τότε δεῖ ἕκαστον πρόθυμον εἶναι.
The time for every one to show his energy is while the ship is still safe.

Frequently there is a notion of limitation, e.g.

οἱ πρότερον ἠδίκησαν ὑμᾶς, τούτους νῦν αἰρεῖσθε.

You now choose *precisely* the men who injured you before.

τὴν γνώμην εἶχε, ἅλλα καταστρεψάμενος, οὕτω δὲ ἐπὶ τοὺς Ὀφιονέας στρατεῦσαι, His idea was to subjugate the rest of the country before attacking the Ophioneans.

Cf. the Latin *tum demum*.

In a negative sentence, Epanalepsis must be rendered in another way, e.g.

οὐχ ὅτι πολλάκις ἡμάρτηται πρότερον, διὰ τοῦτ' ἐπεξ-
μαρτητέον ἐστὶ καὶ νῦν, *It does not follow* that because you have made mistakes before you should make a further mistake now.

§ 46 Subordinate constructions impossible in English

The subordinate sentence may contain the Relative pronoun, e.g.

¹ This is not at all what was meant by ἐπαναλήψις. The term is used for convenience.

τοιαῦτα πράττε οἷάπερ ἂν τοῖς ἄλλοις πράττουσι βοηθῇς.
Do such things as you abet in other men.

or the interrogative pronoun, e.g.

σκέψασθε τοὺς τί ποιουντας ἐπικαλοῦμεν ἀδίκους.
Consider what conduct it is for which we call men unjust.

Cf. τί παθών; from what cause? τί μαθών; from what motive?

Some English idioms corresponding to these constructions are worth noticing:

τί ἂν ποιῶν σοι χαρισαίμην ἂν;
What *must* I do to oblige you?

ἦν χαράδρα ἣν μὴ διαβάντας οἶκ ἦν ἐκβαίνειν πρὸς τὸ ὄρθιον.
There was a ravine which they *had to* cross to gain the hill.

τίς ὢν ἀξιοῖ ταῦτα ποιεῖν;
Who is he *that* he should claim the right to do this?

εἰσὶν ἐπῳδαὶ ὥς πᾶς τις ἂν ἐπάδων πάντας ποιοῖτ' ἂν φίλους.
There are charms which you have *only* to repeat to make any man your friend.

The double question often indicates an antithesis, e.g.

ἴστε δὴ οἷα δράσας οἷα πέπονθα.
You know what I have done and *how* nevertheless I

have been treated.

The antithesis may be further marked by Epanalepsis, e.g.

σκέψαι οἷῳ ὄντι μοι περὶ σέ οἶος ὢν περὶ ἐμὲ ἔπειτά μοι μέμφει.
Contrast your treatment of me with my treatment of you! And yet you dare to upbraid me.

§ 47 One participle is subordinate to another

The sentence *παρελθὼν τὸν ποταμὸν διέβη* is developed into *παρελθὼν τὸν ποταμὸν διαβάς ἐστρατοπεδεύετο* and then into *παρελθὼν τὸν ποταμὸν διαβάς εἴτα στρατοπεδευσάμενος ἔμεινεν αὐτοῦ*, and so on. The following is not an uncommon type of sentence:

βοηθήσαντες ἐξήκοντα ναυσὶν αὐτοὶ ἐμβάντες εἰς τὰς ναῦς καὶ ἄνδρες γενόμενοι ὁμολογουμένως ἄριστοι, νικήσαντες μὲν τοὺς πολεμίους λυσάμενοι δὲ τοὺς φίλους, ἀναξίας τύχης τυγχόντες οὐκ ἀναιρεθέντες ἐκ τῆς θαλάττης κεῖνται ἐνθάδε.

Here the three important stages are *βοηθήσαντες*, *οὐκ ἀναιρεθέντες*, *κεῖνται*. Then *ἐμβάντες* and *γενόμενοι* explain *βοηθήσαντες*: *νικήσαντες* and *λυσάμενοι* further explain *ἀνδρες γενόμενοι ἄριστοι*: while *τυγχόντες* qualifies *ἀναιρεθέντες*.

§ 48 Parataxis

There are many relations, logically subordinate, which are expressed in Greek paratactically:

The Athenians, *without* again receiving them, found them money.

οἱ Ἀθηναῖοι οὐκέτι μὲν ἐδέξαντο, χρήματα δ' ἔδοσαν αὐτοῖς.

The cavalry escaped *though* with difficulty.

οἱ ἵππεις μόλις μὲν, ἐσώθησαν δέ.

Though some were likely to be mistaken, most of them were sure to hit upon the right reckoning, *ἐμελλον οἱ μὲν ἁμαρτήσεσθαι, οἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ.*

It often happens that a negative dominates the whole relation, e.g.

καὶ τοῦτο οὐ λόγῳ μὲν ὑπεσχόμεν ἔργῳ δ' οὐκ ἐποίησα.
In this I made no idle promise which I left unfulfilled.

σοφίας ἐπιθυμητῆς, οὐ τῆς μὲν τῆς δ' οὐ, ἀλλ' ἀπάσης.
A lover of all wisdom without reservation.

μὴ τοίνυν ἂν μὲν εἴπῃ τις παράνομ' ὀργιζόμενοι φαίνεσθε,
ἐὰν δὲ ποιῇ, μὴ λέγῃ, πρῶως διάκεισθε, do not be
so *inconsistent* as to be angry when a man speaks
against the law and gentle when he acts against it.

§ 49 The Connective Relative

Other relations apparently subordinate in English are really co-ordinate. Here belongs the Connective Relative, e.g.

ἤδη ἦν ὁψὲ καὶ ἐπεπαιώνιστο αὐτοῖς ὥς εἰς ἐπίπλουν, καὶ
ἐξαπίνης κατέιδον εἴκοσι ναῦς προσπλεούσας, it was
already late and the paean had been raised, *when*
they descried twenty ships approaching.

μάχῃ ἐγένετο καὶ ἐνίκων ἐν αὐτῇ οἱ Ἀθηναῖοι.
There was a battle *in which* the Athenians won.

τῇ δ' ὑστεραίᾳ ἀφίκετο εἰς Συρακούσας καὶ ἔμεινε δύο
ἡμέρας.

He arrived at Syracuse, *where* he remained two days.

'No sooner . . . than' is ἅμα . . . καί or οὐκ ἔφθῃ
. . . καί.

The only use of the connective relative in Greek is at the beginning of a sentence to sum up what has gone before, e.g.

ὦν ἐνθυμουμένους ὑμᾶς τὰ δέοντα χρὴ ποιεῖν.
All this you must remember and do your duty.

§ 50 Further illustrations of Parataxis

There are many constructions with participles and prepositions in English which are contrary to the

genius of the Greek language, in which parataxis must take the place of subordination.

Among other stories told of him the following is the most striking.

ἄλλα τε πολλὰ περὶ αὐτοῦ λέγουσι καὶ τόδε τὸ ἀξιολογώτατον.

The third stage was a difficult march, *with* a headwind from north.

ὁ τρίτος σταθμὸς ἐγένετο χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἐπνεί.

By this time the party had become a drunken noisy rout.

οἱ πλείστοι ἐμέθον ἤδη καὶ βοῆς μεστὸν ἦν τὸ συμπόσιον.

One thousand were wounded, many afterwards *dying*.
ἐπρώθησαν χίλιοι καὶ ὕστερον ἀπέθανον πολλοί.

There is a real difference *corresponding* to the two names.

φαίνεται μοι καὶ ὀνομάζεσθαι δύο ταῦτα καὶ εἶναι δύο.

They advanced in column of route, *with* light-armed skirmishers in front, ἐπορεύοντο ὀρθίοις τοῖς λόχοις καὶ ἡκροβολίζοντο γυμνῆτες ἔμπροσθεν.

§ 51 The Period

The period is an orderly arrangement of subordinate facts and relations, closing and finding its completion in the principal verb. In English it is often a matter, not of syntax, but of punctuation, e.g.

Murray was in a strait: his force had dwindled to three or four hundred men: even in these men he could put little trust.

ὁ δὲ ἐπεὶ οὐ πλέον τετρακόσιοι ἤδη ἐγένοντο οἱ μετ' αὐτοῦ, ἀπίστοις χρώμενος καὶ τούτοις ἐν ἀπόρῳ δὴ κατέστη.

He was just leaving when a body of men ran up and caused him annoyance. He was provoked,

6,

and ordered the cavalry to charge them while the rest went slowly on.

ἐπεὶ δ' ἀπὸντος αὐτοῦ προσέθεόν τινες καὶ πράγματι αὐτῷ παρείχον, ἀχθασθεὶς παρήγγειλε τοὺς μὲν ἱππεῖας προσελάσαι, τοὺς δ' ἄλλους ὑπάγειν.

Sometimes the sentence is extended **beyond** the principal verb by means of a participle expressing motive or cause, especially participles like *βουλόμενος*, *λογιζόμενος*, *σκοπῶν*, e.g.

ἀσμένους δ' ὁμῶς ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων, λογιζόμενοις δυοῖν ἀγαθοῖν τοῦ ἐτέρου τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγῆσεσθαι ἢ σφαλεῖσιν γυνώμης Λακεδαιμονίους χειρώσεσθαι.

The more moderate citizens hailed the proposal with delight. They argued that they must get one of two good results: either they would be rid of Cleon, or if they were disappointed in that, they would get the better of the Lacedaemonians.

§ 52 Asyndeton

Greek does not use the short unconnected sentences so common in English writing. Asyndeton between clauses is only used in Greek for special rhetorical purposes in such examples as the following:

καὶ νῦν οὐ λέγει τις τὰ βέλτιστα· ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω· ἕτερός τις λέγει βελτίω· ταῦτα ποιεῖτ' ἀγαθῇ τύχῃ· ἄλλ' οὐχ ἡδεα ταῦτα· οὐκέτι τοῦθ' ὁ λέγων ἀδικεῖ.

Does some one not give the best counsel? Let some one else rise and give it instead of finding fault. Does another offer better? Follow it and good luck attend you. Perhaps it is not pleasant. That is not the giver's fault.

Within the sentence, Asyndeton in enumeration is common, e.g.

τὸ πρῶτον Ἀμφίπολιν λαβὼν, μετὰ ταῦτα Πύδναν,
 πάλιν Ποτείδαιαν, Μεθώνην αἰθίς, εἴτα Θετταλίας
 ἐπέβη.

The series often consists of three members, ταύτ' ἄχρηστ' ἄπρακτ' ἀνόνητα ὑπὸ τῶν πωλούντων γίγνεται or two pairs, εἴρηκα ἀκηκόατε, ἔχετε κρίνατε.

Especially frequent in Asyndeton are τᾶλλα, τᾶλλα πάντα, τὰ τοιαῦτα, ἄλλα μυρία, which are used to close an enumeration, e.g.

γέλως, ὀλιγωρία, μῖσος, τᾶλλα πάντα.

Scoffing, contempt, hatred, and other evil passions.

§ 53 Some Conjunctions and Particles

As a rule sentences must be connected by conjunctions. The following are some of these in uses which are not the commonest:

ἀλλά: 1. Used argumentatively both in the question and the answer:

τίνα καὶ ἀναβιβάσωμαι δεησόμενον ὑπὲρ ἑμαιοῦ;
 τοῦ; τὸν πατέρα; ἀλλὰ τέθνηκεν. ἀλλὰ τοὺς ἀδελφούς;
 ἀλλ' οὐκ εἰσίν. ἀλλὰ τοὺς παῖδας;
 ἀλλ' οὐπω γεγέννηται.

Whom shall I put forward to plead for me?
 My father? He is dead. My brothers?
 I have none. My children? They are not yet born.

2. Used to answer a concessive clause:

Ποιεῖτε τὸ δεόν εἰ μὴ πρότερον ἀλλὰ νῦν γε.
 Do your duty now, late though it be. (Note the order.)

ἅρα: 'after all,' referring to a fact newly discovered or confirmed:

οὐκ ἦν ἄρ' οὐδὲν χαλεπώτερον ἢ γείτονος
πονηροῦ τυχεῖν.

There surely is nothing so troublesome as a
bad neighbour.

γάρ: often means 'in that case,' or 'other-
wise,' Yes or No being implied: cf.

λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινό-
τερον ἢ τόδε;

Is there any news? Why! what greater
news could there be?

ἀλλὰ γάρ: at once raises an objection and gives
grounds for it:

εἰ ἐγὼ Φαιδρον ἀγνοῶ, καὶ ἐμαντοῦ ἐπιλέλη-
σμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων.

If I do not know Phaedrus, I have forgotten
my own self. As a matter of fact,
neither is the truth.

δή: 1. Gives emphasis:

πολλάκις δῆ, many a time and oft.

Often in Apodosis—οὕτω δῆ, τότε δῆ, ἐν
τούτῳ δῆ τῷ καιρῷ.

2. Ironical:

εἰσήγαγε τὰς εἰραίρας δῆ.

He brought in the pretended courtesans.

καὶ δῆ: 1. In hypothesis:

καὶ δῆ καλεῖ μετὰ τοῦθ' ὁ ἄρχων ἢ πρὸς ὄντιν'
ἂν ἦ· οὐχ ὑπακούομεν, οὐ λητουργοῦ-
μεν. πότερος ταῖς ἐκ τῶν νόμων ἔσται
ζημίαις ἔνοχος;

Suppose next the archon or the officer whom
it concerns summons us, and we do not
obey, do not undertake the public
burden; which of us shall be liable to
the penalties prescribed by law?

Somewhat similar is the use of *αὐτίκα*,
αὐτίκα δὴ μάλα, 'for example.'

2. *καὶ δὴ* (and also *καὶ μὴν*) are used
 to indicate that a suggested action
 is done.

βλέψον κάτω· καὶ δὴ βλέπω.

Look below. Well, I am looking.

It thus corresponds to the old-fashioned
 English 'Lo!'

καὶ δὴ καί: marks a climax.

*πάντας ἀπέσφαττον ἄνδρας τε καὶ γυναῖκας
 καὶ δὴ καὶ τοὺς παῖδας.*

They put all to the sword, men and women,
 nay even the children.

δήπου: is used like the Latin *scilicet* whether in
 its explanatory or its ironical sense,
 'surely,' 'I suppose,' 'you are to
 remember.'

οὐδείς δήπου ἄγνοεῖ, no man, I conceive, is
 ignorant.

εἶτα, ἔπειτα: are used adversatively. Cf. § 46 end.

μάλιστα μὲν: marks the preferable of two alternatives.

*προσθήκει τοίνυν μάλιστα μὲν κρατῆσαι, εἰ δὲ
 μὴ, ἀναχωρῆσαι.*

We must, if possible, beat them, but failing
 that, must retreat.

καὶ μὴν: 1. See under *καὶ δὴ*.

2. Introduces a new fact.

καὶ μὴν τὰ μετὰ ταῦτα ἀκούεθ' οἷ' ἔπραξεν.

Now you shall hear of his later acts.

ἀλλὰ μὴν: introduces a protest. It requires no
 illustration.

οὐ μὴν ἀλλὰ: qualifies a previous statement:

ἀλλ' οὐ φησι τότε παρῆναι· οὐ μὴν ἀλλ' οἷός
τ' ἔστι ψεύδεσθαι.

He denies that he was there at the time: not
but that he is capable of lying.

οὐ μὴν οὐδέ: is the negative of οὐ μὴν ἀλλὰ = 'not
that.'

οὐ γὰρ ἀλλά: (chiefly Platonic) is a strong positive:

οὐ γὰρ ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς
φιλοσόφου.

Most assuredly a philosopher would reason
thus.

οὐ πάνυ: is an ironical negative:

κρανία δ' ἔστιν οὐ πάνυ μαλακά.

Skulls are not exactly soft.

οὐχ ὅπως . . . ἀλλὰ καὶ: 'so far from . . . even.

οὐχ ὅπως ὑπεσχόμεν, ἀλλὰ οὐδὲ παρῆν.

So far from promising I was not even
present.

μὴ δτι, μὴ τί γε δῆ = 'not to mention,' 'let alone.'

ὅτι οὖν πρᾶγμα μὴ ὅτι τοσοῦτον, any matter,
let alone so great a matter.

γοῦν: gives an example of a previous general
statement.

τὴν γοῦν Ἀττικὴν ἀνθρωποεικοῦν οἱ αὐτοὶ ἀεί.

This was certainly true of Attica, which was
always inhabited by the same race.

μὲν οὖν: (without an answering δέ) is corrective,
'nay rather' (*immo*).

ἄρ' οὐκ ἄδικόν σοι δοκεῖ; πάντων μὲν οὖν
ἀδικώτατον.

Do you not think it unjust? Nay, 'tis the
height of injustice.

τοι: introduces a general maxim.

τοίνυν: often resumes a narrative after a digression.

τοῦτου τοίνυν τοῦ Φιλίππου παῖς ἦν ὁ Ἀλέξανδρος.

Alexander then was this Philip's son.

· § 54 Antithesis

Greek is remarkably sensitive to Antithesis, and is rich in ways of expressing it, e.g.

προδοσῖαι ἢ ἰδίᾳ ἐταίρων ἢ δημοσίᾳ πόλεων.

Betrays of comrades and of country.

λόγῳ μὲν οὐκ ἔχει ἐναντιοῦσθαι, ἔργῳ δ' ὁρᾷ οὐχ οὕτως ἔχοντα.

He cannot express his objections, but he sees it is not so.

δασὺς ἦν δένδρεσι παχέσι μὲν οὗ, πυκνοῖς δέ.

The country was covered with a thick stunted bush.

προφάσει μὲν δοκεῖ μετανοεῖν, ἔργῳ δὲ κατασκοπεῖ ὡς διάκεισθε.

His change of purpose is a mere pretence. In reality he studies your attitude.

τῇν εἰρήνην ἄλλοτε μὲν χαλεπὸν ἦν ἄγειν, τότε δ' ἀδύνατον.

Peace was always difficult: peace now was impossible.

§ 55 Tautology

Naïve tautology is a mark of conversational style, e.g. (from Plato)

εἰ μὴ οἶόν τ' ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐλιῖται ἦμεν, τί γένοιτ' ἄν;

If we could not have a state without all being flute-players, what would happen?

ἄλλοι δ' ὁρῶντες πάσχοντα ἃ ἂν πάσχει βελτίους γίγνονται.
 Other men seeing his sufferings mend their ways:
 (Demosthenes would have said ἃ ἂν τ' ἔχει, cf. § 19.)

οὐ τοῦτον ἔνεκα ὀνειδίζουσιν οἱ ὀνειδίζοντες.
 It is not for this reason that his critics censure him.

Rhetorical tautology is a common device in English to give emphasis or enforce an antithesis, e.g.

"In both battles the success of the irregular troops was singularly complete : in both battles the panic of the regular troops was singularly disgraceful."

Compare the remarks in the Introductory Note on Rhetorical Style, *infra*. Greek only repeats, and that rarely, a single word at the beginning of a clause, e.g.

περιερίγασμαι μὲν ἐγὼ περὶ τούτων εἰπὼν, περιερίγασται
 δ' ἡ πόλις πεισθεῖσα ἐμοί, it has been waste
 labour on my part to have spoken, waste labour
 on your part to have listened to me.

The more common case in Greek is that of a word repeated in the same sentence, sometimes without logical exactness, e.g.

τοῦτο γάρ, καίπερ δεινὸν ὄν, οὐ δεινὸν ἔστιν.
 This is bad enough, but this is not the worst.

μυριάκις μυρίοι κεκληρυγμένοι εἰσὶν ἐν τῷ θεάτρῳ.
 There are thousands of instances of a man's being
 proclaimed in the theatre.

μόνος μόνῳ συνήγει τῷ τῆς πόλεως πᾶσι καὶ ἐκοινο-
 λογεῖτο.

He had confidential interviews with the public enemy.

§ 56 Order of Words in the Sentence

Except that in simple cases the object comes before its verb, the tendency in Greek is towards the English

order ; but there are many disturbing influences. The principal are :

1. **Sense.** Unusual position gives emphasis, e.g.

οὕτω νομίζομεν τὰς ἔχθρας μάλιστα ἂν διαλίσσθαι βεβαίως.
That, we think, is the surest way to a reconciliation.

ἐφρουρεῖτο ἡ χώρα, συγκατειληφότες δ' ἦσαν τινες τὴν πόλιν.

Garrisoned the country was, but the town had certainly been seized.

στρατόπεδον γὰρ τοῦτο κάλλιστον δὴ Ἑλληνικὸν τῶν μέχρι τοῦδε συνήλθεν, of all Greek armies that ever assembled, this was the most splendid.

Contrasted words may be thrown together :

ὁ νεὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται.

The temple is a miniature of the one at Ephesus.

προδιδόμεθα ὑφ' ἡμῶν Δωριῆς Δωριῶν.

We are Dorians betrayed by Dorians.

τούτων δικασταὶ ζῶντες ἦσαν ζώντων.

They were judges of these men during life.

2. **Rhythm.** The words should be so distributed that there is a proper balance between the several groups, e.g.

λέγει | οὐδ' ἐκείνους πάτριον τὴν ἐμπειρίαν | οὐδ' αἰδῶν
τῆς θαλάττης ἔχειν.

Order may be modified to avoid hiatus or harshness of sound :

δι' αὐτὸ γὰρ εἰ τοῦτ' ἀπολωλέναι δίκαιος.

μὴ ὡς θεῶ νομίζετ' ἐκείνῳ τὰ παρόντα πεπηγεῖναι πράγματ' ἀθάνατα.

These principles naturally apply more to oratory than to other styles, where the words are to be read rather than spoken. Demosthenes also avoids a long sequence of short syllables.

3. **Parallelism and Inversion of Clauses.** Between parallel or antithetic clauses we often get either Parallelism, or an inverted correspondence (so-called Chiasmus), or a mixture of the two, e.g.

Parallelism : $\left| \begin{array}{lll} \text{προστατὰς αὐτοὺς τῆς πόλεως} & \text{ποιοῦνται,} \\ \text{καὶ} & \text{κυρίους} & \text{ἁπάντων} & \text{καθιστᾶσιν.} \end{array} \right|$

Inversion : ὁρᾷθ' ὅτι $\left| \begin{array}{lll} \text{φεύγει μὲν τὰς ἰδίας προφάσεις,} \\ \text{εἰς δὲ τὰς Ἀμφικτυονικὰς καταφεύγει.} \end{array} \right|$

Mixture : οἱ πρόγονοι μὲν ὑμῶν ὅπως μηδεὶς μηδὲν ἐργάζεται 1

κακὸν τὴν Ἑλλάδα ἐφρόντιζον, ὑμεῖς δὲ οὐδὲ τὴν 2

πόλιν αὐτὴν ὅπως μηδεὶς τῶν πολιτῶν ἀδικήσῃ 1

προορᾷσθε. 3

EXERCISES IN
GREEK PROSE COMPOSITION

EXERCISES

(The paragraphs referred to are those of the Introduction.)

HOW TO SET ABOUT A GREEK PROSE COMPOSITION

There are three things to do in a Greek Prose Composition, namely :

1. To select the principal propositions (or Periods), and establish the proper connexions between them. This may be called the **Architecture** of the Piece.

2. To determine the proper Subordination of parts within each Period. This may be called the **Internal Structure**.

3. To choose the right **Words** and **Phrases**.

The beginner should always deal with his work in the order above mentioned.

First, he should read the Piece throughout, and after mastering the argument, decide in his own mind on the Architecture.

Secondly, he should write down the Periods in order, being careful of the arrangement and connexion of clauses within each Period.

Thirdly, he should revise the Vocabulary of the

Piece and find the most suitable words, having regard both to the requirements of Attic Idiom and the Laws of Euphony.

N.B.—Never begin a piece of prose until you have read it through.

Never begin to write a sentence until you have the whole of it in your mind.

SOME TYPES OF ATTIC FORM AND CONSTRUCTION

This list is placed here for reference. To those who have mastered Rutherford's Grammar it will contain little that is new.

ἦττον not ἥσσον.

σύν not ξύν.

εἰς not ἐς, except in the phrase ἐς κόρακας.

θαρρεῖν not θαρσεῖν.

πόρρω not πρόσω.

τήμερον not σήμερον.

ἀπειρήκη (1st pers. plpf.) not ἀπειρήκειν.

έώρακα not έώρακα.

πρῶ not πρωί.

Περικλῆς not Περικλῆς: but Περικλεῖ dative.

ἴστων not ἴστωσαν.

κάειν not καλεῖν, ῥάζειν not ῥαίζειν.

εἶτε, optative, not εἴητε.

ἦα, ἦσθα, not ἦεν, ἦεις.

ἦδη, ἦδησθα, ἦδει, not ἦδεν, ἦδεις, ἦδη.

ᾔσαν instead of (1) *ᾔδεσαν* (from *εἰδέναι*) and
(2) *ᾔεσαν* (from *ἰέναι*).

τε καί is a collocation not used in mature Attic without intervening words, except in set phrases like *χθές τε καὶ πρῶην*.

Both Philip and Alexander = *καὶ Φίλιππος καὶ Ἀλέξανδρος*.

Use *ἀποθνήσκειν*, *ἀπέθανον*, but *τέθνηκα*.

μέλλειν may be used either with the present or future infinitive, but not with the aorist, a construction which, according to Phrynichus, is *ἐσχάτως βάρβαρον*.

ἐπὶ meaning 'on' takes the genitive in Attic prose, e.g. *ἐπὶ τῆς θαλάττης* on the sea : *ἐπὶ τῇ θαλάττῃ* means 'on the sea' in the sense 'by the sea.'

I. THESEUS AND PIRITHOUS

(Specimen Translation.)

1. Touching the friendship betwixt Pirithous and him, it is said it began thus.

2. The renown of his valiancy was marvellously blown abroad through all Greece, and Pirithous desirous to know it by experience went even of purpose to invade his country and brought away a certain booty of oxen of his, taken out of the country of Marathon.

3. Theseus being advertised thereof armed straight and went to the rescue. Pirithous hearing of his coming fled not at all, but returned back suddenly to meet him.

4. And so soon as they came to see one another, they both wondered at each other's beauty and courage, and so had they no desire to fight. But Pirithous reaching out his hand first to Theseus said unto him, 'I make yourself judge of the damage you have sustained by my invasion, and with all my heart I will make such satisfaction as it shall please you to assess it at.'

5. Theseus then did not only release him of all the damages he had done, but also requested him he would become his friend and brother-in-arms.

NORTH'S *Plutarch*.

Architecture—

- (1) is clearly introductory.
 - (2) gives the preliminary details of the story.
 - (3) tells how they came to meet.
 - (4) tells what they did when they had met.
 - (5) gives the conclusion.
- The connexions throughout are simple.

Internal Structure—

- (1) 'Touching' serves to bring the friendship into prominence. This effect is produced in Greek by order (§ 56).
- (2) 'Brought away' is the principal verb, all the others being subordinate. See especially § 47.
- (3) is in two parts bound together by μέν and δέ.
- (4) The two principal ideas are 'they had no desire,' 'but Pirithous offered': the connexion again μέν and δέ.
- (5) has again two parts bound together by οὐ μόνον and ἀλλὰ καί.

Vocabulary—

- (2) 'Blown abroad,' περιβόητος—a similar idea. 'To know by experience,' πείραν λαβεῖν.
- 'Country of Marathon': note the Greek order, § 21.
- (3) 'Fled not at all, but'=οὐχ ὅπως . . . ἀλλὰ καί, or οὔτε . . . τέ: cf. Latin neque . . . et.
- (4) 'Each other,' ἄτερος τὸν ἕτερον.
- 'Damage': the idea, as usual, is rendered in the verb of the relative sentence: cf. § 16.
- 'With all my heart,' simply ἄσμενος or ἐκών.
- (5) 'To release one of damages,' ἀφιέναι τινὶ δίκην.

Τὴν δὲ πρὸς Πειρίθουν φιλίαν, λέγουσιν αὐτῷ γενέσθαι ὧδε· ὥς γὰρ διὰ πάσης τῆς Ἑλλάδος ἐπ' ἀνδρείᾳ περιβόητος ἐγένετο, βουλόμενος ὁ Πειρίθους πείραν αὐτὸς λαβεῖν, εἰσβαλὼν καὶ ἐπίτηδες εἰς τὴν Ἀττικὴν λείαν ἐποίησατο βοῦς τινας ἐκείνου ἐκ Μαραθῶνος τοῦ δήμου. καὶ ὁ μὲν Θησεὺς αἰσθόμενος εὐθύς ὀπλισθεὶς ἐβοήθησεν, ὁ δὲ Πειρίθους διώκοντα πυθόμενος οὐχ ὅπως ἔφυγεν ἀλλὰ καὶ ἐξαίφνης

ἀναστρέψας ἀπῆντα· ἐπειδὴ δὲ τάχιστ' ἀλλήλω
εἶδον, ἀγασθέντες ἄτερος τὸν ἕτερον καὶ τοῦ κάλλους
καὶ τῆς ἀρετῆς, τῆς μὲν μάχης ἔσχοντο, ὃ δὲ
Πειρίθους πρότερος τῷ Θησεῖ προτείνας τὴν δεξιάν,
'αὐτόν σ', ἔφη, 'καθίστημι δικαστὴν ὧν ἐξημίωκά
σε διὰ τὴν βοηλασίαν, καὶ ἐκὼν ὑφέξω ὅσῃν ἂν σὺ
τάξης τοσαύτην τὴν δίκην.' ὁ δὲ Θησεὺς οὐ μόνον
ἀφῆκεν αὐτῷ τὴν δίκην ἀλλὰ καὶ παρεκαλεῖτο φίλον
καὶ σύμμαχον γενέσθαι.

Nouns and Pronouns, and the Meaning of Words

For the Meaning of words, read §§ 1-8.

For the Nouns and their Equivalents, read §§ 12-16: and
for the Pronouns § 19.

For the translation of Greek derivatives like 'scene,'
'history,' etc., see § 8 and note.

II

1. These old mythologies are full both of unrealities
and impossibilities.

2. In the states of antiquity the resident aliens
had no place¹ in the commonwealth.

3. Every man must act in the way in which he is
conscious that he can serve the state best.

4. You may judge from the mere fact that the
ships were still at sea,² and also from the honours with
which they were received on their return.

5. Certainly some one must bear the responsi-
bility:³ you make the mistake of thinking that you
may fix it on anybody.

6. If we sit at home listening to the abuse and
mutual recriminations⁴ of rival orators, nothing will
ever be done.

7. For politics, there is reason to believe, he had not the slightest natural aptitude.⁵

8. He was now revisiting the scenes of his early triumphs.

9. Never, since the dawn of history, had any empire reached such a pitch of power.

10. The ordinary⁶ events of life we accept with resignation,⁷ but there are crises when our whole moral nature¹⁰ is wakened into resistance.⁸

11. Such actions diffuse occasional gaiety over the severe brow⁹ of moral freedom.¹⁰

12. At every step the climatic conditions grew more trying.

1. μετέιναι. 2. ἐν πλῶ. 3. See ὑπεύθυνος. 4. Use λοιδορεῖσθαι and αἰτιᾶσθαι: see § 4. 5. ἀφύης. 6. See § 8. 7. § 3. 8. Hendiadys: § 36. 9. § 13, note. 10. Moral nature, look out θυμοειδής: moral freedom, simply ἀπερή.

Many of the words and expressions in the Exercises, or similar words and expressions from which they may be inferred by analogy, will be found in the paragraphs of the Introduction referred to. In that case they are not repeated in the Vocabulary at the end of the book.

III. UPLAND FARMS

The case is very different, on the upland¹ farms, where civilization² hardly reaches. Their staple food is oats: white bread or butcher's³ meat they rarely see, though they get an occasional fowl⁸ from their own stock. Their poor cabins hardly serve to keep out⁴ the weather;³ and⁵ they are all, particularly the women, subject to agues⁶ and all their attendant consequences. Many of the young men do not stay on the land,⁷ but migrate to the towns, where they get a living at the ironworks.⁸

COBBETT.

1. Look out ἡ ὄρεινῃ. 2. See examples § 8. 3. Meaning? Cf. § 1. 4. στέγειν. 5. Mark the connexion. 6. πυρετός: see § 1. 7. See ἀγρός. 8. Say 'from iron-working': σιδηρεία.

Oats were unknown to the Greeks as a cultivated grain: καβαί is barley.

IV. AGRICULTURE

Agriculture, while it confers on you blessings innumerable, will not let you win them in luxury. It hardens¹ you to winter's cold² and summer's heat² and all manner of toil. Your work is in the open: there are always fields to be ploughed,³ weeds to be destroyed, crops to be tended, wood to be gathered. And yet where is it so comfortable⁴ to spend the winter⁵ with big fires as in the country, or so pleasant to spend the summer⁵ with good water, fresh air,⁶ and shade?⁶ Of course it has its disappointments. Often enough hail, frost, drought, torrential rain, and such freaks of nature⁷ defeat your wisest forethought and activity.⁸ Such evils,⁷ however, are only a part of our human fortune anywhere, and belong no more to the country than the town.

1. καρτερεῖν ἐθίζει. 2. § 1. 3. Not passive. 4. Look out εὐμάρεα. 5. χειμάζειν, θερίζειν. 6. Plurals: see § 1. 7. This explicitness is not necessary in Greek, but may be rendered by the neuter of τοιοῦτος, when the meaning is clear from the context: cf. § 52 end. 8. Concrete.

V. LEGAL QUIBBLES

Perhaps, though, he will tell you what he had the face to tell me, that it is not a libel¹ to say that a man has killed his father, because the law does not forbid this, but only forbids a man to call another a murderer.² But I think that the question in your

minds ought not to be about names, but about the meaning³ of names: you know that murder² implies having killed somebody. It is too much to expect that the legislator should write down all the synonyms⁴ of a word. The single term covers all the rest.⁵

1. ἀπόρητον. 2. Use ἀνδροφόνος. 3. διάνοια. 4. Relative clause.
5. 'Speaking about one thing he indicated all the rest.'

VI. ALEXANDER AND THE PIRATE

Alexander the Great was about to pass sentence of death on a noted pirate, but previously asked him, "Why dost thou trouble the seas?" "Why," rejoined the rover boldly, "dost thou trouble the whole world? I with one ship go in quest of solitary¹ adventures, and am therefore called pirate: thou with a great army warrest against² nations, and therefore art called emperor. Sir, there is no difference betwixt us but in the name and means³ of doing mischief." Alexander, so far from being displeased with the freedom⁴ of the culprit, was so impressed⁵ with the force of his appeal, that he dismissed him unpunished.⁶

PERCY.

1. μόνος αὐτός. 2. καταπολεμεῖν. 3. Relative sentence. 4. παρρησία. 5. Say how he was impressed: Greek is more explicit when the meaning is not clear from the context. 6. ἀθῶος.

What is the passive of καλεῖν, to call? See § 2.

Adjectives and Adverbs

Read the note on some Adjectives, § 7.

For the Equivalents of the Adjective, read §§ 18-25.

For the Equivalents of the Adverb, read §§ 29-36.

For Hendiadys, see especially §§ 25 and 36.

VII

1. They were now fighting with the desperation¹ of² men who have everything to lose.

2. There were left just enough³ provisions to feed the beleaguered garrison for a month.

3. The English troops were entirely ignorant of such marauding⁴ warfare.

4. If your principles⁵ are settled on a satisfactory basis, your affairs must mend.

5. All was ready for the start when unfortunately⁶ Johnson fell ill.

6. All this is striking evidence to any right-thinking man of his moral perversity.⁷

7. Success is a wonderful⁸ thing for obscuring⁹ a man's faults.

8. In a stifling¹⁰ heat they began the passage of the desert.

9. All the conspirators were terrorized into silence,¹¹ remembering their leaders' fate.

10. Where is democratic equality when you give judgments such as this?

11. He seemed to me happy, most of all in his noble and heroic death.¹²

12. In the words of the proverb: "They have eyes and see not, ears have they and hear not."

1. *ἐρρωμένως*. 2. Characterising genitive? See examples, § 20. 3. *ὅσον*. 4. Hendiadys. 5. *ὑποθέσεις*. 6. § 36, note. 7. Hendiadys: use *κακοδαιμονία*. 8. *δευός*. 9. *ἐπισκοτεῖν*. 10. Use *πνίγος*. 11. Hendiadys: use *καταπλήττειν*. 12. Dependent clause, with *ὥς* and adverbs.

VIII. ROBESPIERRE

Such was the proclaimed head of the revolutionary¹ movement. But the real manager and maturer² of the whole plot³ was one Robespierre. A man of unimpeachable⁴ integrity and of extraordinary⁴ powers of thought and speech, he had, above all, a capacity⁵ for dominating everybody with whom he came in contact. He avoided as far as possible coming before the Parliament or the public eye,⁶ being an object of suspicion to the people who distrusted⁷ his reputation for ability. But there was no man so competent to help men in difficulties who sought his counsel, whether in the estates or the law courts.

After 'Robespierre' introduce apposition by *ἀνήρ*.

1. ἡ τοῦ δήμου κατάλυσις. 2. ἐκ πολλοῦ ἐπιμελεῖσθαι. 3. § 6.

4. These are really only forms of the superlative. The following Greek periphrases for it are worth remembering:

δυνατὸς εἰ τις ἄλλος,
δυνατὸς ὡς οὐδεὶς ἄλλος,
πλείστα εἰς δυνάμενος,
ἀξιῶσει οὐδενὸς δεύτερος.

5. οἷος: for construction see § 35. 2. 6. Use *ἀγών*. 7. Simply *διὰ*.

IX. A NAVAL FIGHT

The troops on shore took up a position on a hill-side which¹ they had fortified and where¹ they had originally had their naval station at the foot of the cliff. The morning was misty, and they could only get occasional or² partial glimpses of the action. They had therefore to trust to their ears, but the noise was so great and the sounds so confused that they had much ado to distinguish whether they meant³

victory or defeat. In such a situation, with compatriots⁴ fighting near them unseen, and fighting in an action on which their own safety depended, they suffered agonies of suspense.⁵ At last it grew clear, and they saw their countrymen pursuing with all the ardour of⁶ decisive victory, and heard their loud shouts of exhortation.⁷

1. Repeated Relative clause, § 24. 2. Not γ . 3. Genitive. § 20.
4. Use *ἀνὴρ*, § 21. 5. Look out *σύστασις*. 6. § 20. 7. § 21.

X. COWARDICE OF DARIUS

At this juncture Alexander, having driven the Persian left wing off the field, fell suddenly and furiously on the left flank of the Greeks, who¹ were already engaged with the phalanx in front, and threw them into utter confusion.² Even then the resistance might have been stouter than it was, had not Darius himself despaired of success, and with craven timidity³ set the example⁴ of flight. As soon as his left wing was broken and scattered, fearing that his own sacred person⁵ in the centre was no longer safe, he leaped on his chariot, just as he was, and fled away along the plain with a few of his suite.⁶ GROTE.

1. Participle. 2. See verbs, § 26: periphrases with *εἰς*. 3. Look out *μαλακίζεσθαι* and *φιλοψυχείν*. 4. Not *παράδειγμα*. 5. Say 'lest he should suffer some unkingly fate, if he were captured.' 6. Period.

XI. PISISTRATUS

It was said of Pisistratus the Athenian, that he was generous without¹ profusion, and beneficent without¹ ostentation. He had always a servant near him

with a bag of silver coin; and when he saw a man look sickly, or heard that any one had died poor, he comforted the one with money, and buried the other at his own expense.² If he perceived people melancholy, and on inquiring the cause³ found that it was poverty, he furnished them with sufficient to get bread, but not to live idly. PERCY.

1. Parataxis. 2. *ταφήν ἐπιδιδόναι*. 3. Not abstract.
What is the difference between *πένης* and *πτωχός*?

The Choice of the Subject: and the use of the Passive Voice

Read §§ 37-40, especially §§ 37 and 38 on the use of an abstract Noun as subject in English and Greek.

XII

1. And so it came about that they had to attack¹ in the dark² and in a pouring rain.

2. They demanded among other things³ that all prisoners-of-war should be restored.

3. They expected easily to subdue a position hastily fortified and occupied by such a small force.⁴

4. Of the western provinces which obeyed the Caesars, Britain was the last that was conquered and the first that was flung away.⁴

5. It is this idea which has enabled him to make and hold his vast conquests.⁵

6. When the sacrifice was finished⁶ the signal was given⁷ to pack up.

7. The whole harbour was now in their possession, so that except within a narrow space the enemy could not back their ships.

8. Cupidity he thinks will reconcile^s them to the situation, and dullness blind them to the consequences.

9. There are signs even to-day that the building was hastily⁹ constructed.

10. They now decided to join the alliance: they were urged¹⁰ to this course chiefly by some Roman ambassadors who happened to be present.

1. Subject? see § 38. 2. See § 33. 3. § 50. 4. § 40. 5. Use *καταστρέφειν*. 6. § 40. 7. § 39. 8. Use *ἀγαπᾶν*. 9. *κατὰ σπουδὴν*. 10. § 40 med.

Proper names. Βερρανός, Καῖσαρ, Ῥωμαῖοι.

XIII. MINOS

The history of his reign¹ will be found to justify these praises. He found the state barbarised² by the Phoenicians: ignorant of arts, without commerce, without even a harbour, at enmity with all Hellas. He not only repaired these evils,³ but acquired territory, built forts, created a fleet, and by his other establishments⁴ put his city on a par with any in Greece, turning the previous contempt of many into fear.⁵ His civilizing⁶ influence reached even the barbarian countries adjacent to Cyprus. That island itself became a resort of distinguished settlers⁷ from the rest of Greece.

JEBB.

'Justify' etc. See Introduction Ex. XVII.

1. Give the plain meaning. 2. § 8. 3. See Ex. IV. note 7. 4. *κατασκευήν*. 5. Cf. § 4. 6. Cf. examples § 8. 7. See *ἀποδημεῖν*.

XIV. TIMOTHEOS

Yet Timotheos was brought to trial for treason and condemned. Ignorance, envy, excitement,¹ go far

to explain this result; but it must be owned² that the character³ of Timotheos himself contributed to it. He was no anti-democrat, no misanthrope, not arrogant; but his unbending loftiness¹ of mind made him liable to seem all this. Against the advice of his friends, he refused to conciliate⁴ the speakers who swayed the assembly and those who directed the opinion of private circles.⁵ All sorts of falsehoods were put forth about him by these men, falsehoods which could be easily refuted,⁶ were there any occasion to do so.

JEBB.

1. § 37. 2. Express by the conjunction. 3. Concrete. 4. *θεραπεύειν*. 5. *σύλλογος*. 6. Look out *ἀπολογεῖσθαι*.

XV. A NIGHT ATTACK

The general reported that the garrison had been attacked by the enemy during the night and made prisoners. They had been warned the day before by some native¹ spies, who had overheard a conversation² in the enemy's lines, that an assault was intended. This afterwards proved to have been a trick: the natives were known to be present, and were purposely led astray as to the direction of the attack. At any rate the commander had withdrawn his men from the river to strengthen³ his outposts, where the attack was expected, on the north of the town; which was in fact the weak place⁴ in the defences. Soon after midnight the lower ford had been crossed by a picked⁵ body of the enemy, who were in the streets of the town and indeed in the citadel, before anything was known⁶ of their presence.

Take care with the English Passive verbs. Much of the piece is in Oratio Obliqua.

1. βάρβαρος. 2. Concrete. 3. See συντάπτειν. 4. ἐνέπιθετος.
5. ἐπίλεκτος or ἐξάλεκτος. 6. See ἐκπυστος.

XVI. WHEEL OF FORTUNE

When the tributary kings of Sesostris came at stated periods to do him homage, he was in the habit of displaying the most ridiculous¹ insolence. When he entered his capital, or went to the temple, he unharnessed his horses, and yoking these princes four abreast² to his car, highly valued himself on being thus drawn along by the sovereigns of kingdoms. The following incident is said to have restored³ his majesty to a sense of justice and humanity. On one of these occasions, a king who was degraded in the manner now mentioned, was observed⁴ to look with peculiar earnestness⁵ at one of the wheels of the chariot; and being asked what it was that rivetted⁶ his attention, he replied significantly,⁷ "O king! the turning round of the chariot wheel reminds me of the vicissitudes of fortune; for as every part of the wheel is uppermost and lowermost alternately, so it is with men who sit on a throne to-day, and the next are reduced to the vilest degree⁸ of slavery." PERCY.

On one of these occasions,' 'in the manner now mentioned,' etc.; avoid the English ἀδολεσχεία.

1. Superl. of ὕβριστικός. 2. Preposition? 3. αἰσθησθαι παρέχειν ὧς.
4. Not passive. 5. ἀπενῶς. 6. Subject? Use τί παθών. 7. Look out ἀντίτρεσθαι. 8. Cf. § 22.
Proper name. Σέσωστρις.

Abstract Expressions

English differs from Greek in nothing more than the large number of its abstract nouns, and the way in which they may be used in any of the syntactical relations, e.g. 'the impossibility of deciding was clear,' 'he was a curious combination of arrogance and obsequiousness.' Other differences are due to the verb. Verbs like 'justify,' 'depend,' 'combine' are really metaphorical, and simply cannot be translated into Greek when the subject is an abstract noun. The effort of personification is too great.

The following examples are typical of many of the differences between English abstractness and Greek directness of expression.

XVII

1. Any advantages you may have gained are more than counterbalanced by the injuries you have suffered through the introduction of such practices into the state.

2. The circumstances in which you find yourselves¹ will determine your attitude as judges of their conduct.

3. They naturally thought that the enemy's retirement was a confession² of defeat.

4. The Chians alone of all nations known to me combined³ prosperity and moderation.

5. Your sense of responsibility⁴ is often in inverse proportion to the magnitude of your interests involved.

6. The caution⁵ which would forestall injury is wise.

7. The successors of Pericles sacrificed⁶ the state interests to their own passions and ambitions.

8. The result⁷ of a patient balancing of historical authorities⁸ is all that can here be given.

9. Gelon fully justified the wisdom of the choice which the Syracusans had made of him.

10. The character of a people depends largely on that of their rulers.

In 1, 2, 5, 10 use τοιοῦτος . . . οἷος or τοσοῦτος . . . ὅσος.

1. Use περιστῆναι. 2. ὥς. 3. ἅμα. 4. Look out ἀπερίσκέπτως. 5. See § 4. 6. Use βλάπτειν. 7. Say what result. 8. Relative clause equivalent to a noun.

Proper names. Χίσι, Περικλέης, Γέλων, Συρακόσιοι.

XVIII. PERSIAN STATESMEN

Instead of honour, probity, and true merit being the qualities cherished and distinguished at court, the chief offices began to be filled by persons who made the humour¹ or caprice of their sovereign their only rule of action: who held that falsehood and deceit, perfidiousness and perjury, if boldly put into practice,² were the shortest³ and surest expedients of bringing about his enterprises and designs: who looked upon a scrupulous adherence in a prince to his word and to the engagements into which he has entered, as an effect of pusillanimity, incapacity, and want of understanding; who thought, in short, that a man is unqualified for government, if he does not prefer reasons and considerations of state,⁴ to the exact observation of treaties, though concluded in ever so solemn and sacred a manner.⁵

PERCY.

The sentences want careful arranging to avoid obscurity. Avoid the English abstractness.

1. See πρὸς ἡδονήν, and ἀποβλέπειν. 2. Cf. Thuc. ἐργῷ ἐπεξελεθεῖν. 3. Look out σύντομος. 4. οἱ τῆς πόλεως καιροί. 5. Look out πίστεις δίδοναι.

XIX. AESCHINES

The disposition of the people and the juncture of affairs seemed to favour¹ Aeschines: but, notwithstanding, he lost his cause and was sentenced to banishment for his rash accusation. He then went and settled in Rhodes, where he opened a school² of eloquence, the fame and glory of which continued for many ages. He began his lectures with³ the two orations that had occasioned his banishment. Great encomiums were given to that of Aeschines: but when they heard that of Demosthenes, the plaudits⁴ and acclamations were redoubled: and it was then that he spoke these words, so generous in the mouth of⁵ an enemy: "But what applauses would you have bestowed, had you heard Demosthenes speak it himself."

PERCY.

'To favour,' 'were redoubled': see Introduction, Ex. XVII

1. Say how. 2. διδάσκαλος γίγνεσθαι. 3. ἀπό. 4. ἀνακροτεῖν.
5. Cf. οὐκ ἀδύνατος ἦν λέγειν ὡς Λακεδαιμόνιος, 'he was not a bad speaker for a Lacedaemonian.'

Proper names. Αἰσχίνης, Αἰσχίνου: Δημοσθένης, Δημοσθένους.
What is the Passive of ἐκβάλλειν, to banish?

XX. BOADICEA

In the time of Nero, when the bondage of the Romans became so oppressive, that the Britons were determined to resist, Boadicea animated them to shake it off by an eloquent address,¹ which she concluded in these words: "Let the Romans, who are not better than hares and foxes, understand that they make a

wrong match with wolves and greyhounds." As she said this, she let a hare out from her lap, as a token of the fearfulness of the Romans. The result² of the battle, however, proved that there was more wit³ than truth³ in the comparison.

PERCY.

1. ἄλλα τε . . . καί. 2. What result? 3. Adjectives: double comparative.

Proper names. Βουνδοῦκα, Νέρων, Βρεττανός.

XXI. CARACTACUS

"If in my prosperity the moderation of my conduct had been equivalent¹ to my birth and fortune, I should have come into this city, not as a captive, but as a friend; nor would you, Caesar, have disdained the alliance of a man born of illustrious ancestors, and ruler over several nations. My present fate² is to me dishonourable, to you magnificently glorious. I³ once had horses; I once had men; I once had arms; I once had riches; can you wonder then I should part with them unwillingly?³ Although, as Romans, you may aim at universal empire, it does not follow that all mankind must tamely submit to be your slaves. If I had yielded without resistance, neither the perverseness of my fortune, nor the glory of your triumph, had been so remarkable. Punish me with death, and I shall soon be forgotten. Suffer me to live, and I shall remain a lasting monument of your clemency."

PERCY.

1. Cf. Examples, Ex. XVII. 2. § 16. 3. One sentence. Place the real predicate in a position of emphasis.

How do you express the passive of verbs like ἐπιλανθάνεσθαι? cf. § 26.

The Adjectival Relation ; Literary Subject and Literary Epithet

On the Functions of the Adjective, Predicative and Attributive, see § 43.

On the so-called Literary Epithet and Subject, see § 44, note.

NOTE.—The accumulation of adjectives, adverbs, or nouns, so common in English rhetoric, is not to be imitated in Greek, e.g.

I have spoken openly, candidly, and unreservedly.
πάνθ' ἀπλῶς οὐδὲν ὑποστυλάμενος πεπαρησίασμαι.

XXII

1. Yet, mark you, Caesar died: the Great Conqueror met his conqueror at last.

2. For the next four days their march lay through the territories of the warlike¹ Chalybes.

3. Night at length closed over the long, desperate, and bloody struggle.

4. In the deep² bed of the stream they fell into inextricable confusion.

5. Meanwhile the letters³ fell into the hands of Cicero: that shrewd³ politician was not likely to underestimate⁴ his prize.

6. Here the astonished Greeks beheld for the first time the wild ass.⁵

7. The growth of such institutions is slow, gradual, and unobtrusive.⁶

8. In this house they beat him and plundered him, and finally turned the old man into the streets.

9. This coarse but emphatic comparison⁷ illus-

trates the wide-reaching impression⁸ produced by his death.

10. Unhappy indeed was their lot in that period of anarchy, bloodshed, and rapine.

1. μάχιμος. 2. κόλλος. 3. συνετός. 4. παρ' ὀλίγον or παρ' οὐδὲν ποιεῖσθαι. 5. ὅνος ἄγριος. 6. Use λανθάνειν. 7. Say 'It was a coarse expression but a striking evidence, etc.' See § 50. 8. Define more clearly.

XXIII. CRUELTY

The Areopagites were assembled together on a mountain, with no other roof than the canopy of heaven.¹ A sparrow pursued by a hawk fled into the midst of them for refuge: it took shelter in the bosom of one of them, a man naturally of a harsh and repulsive disposition, who, taking hold of the little trembler,² threw it from him with such violence, that it was killed on the spot. The whole assembly were filled with indignation at the cruelty of the deed: the author of it was instantly arraigned as an alien to that sentiment of mercy so necessary to the administration of justice:³ and by the unanimous suffrages of his colleagues was degraded from the senatorial dignity which he had so much disgraced.⁴

PERCY.

Do not change the subject more than is necessary.

1. See § 33. 2. See Note after § 44, with examples. 3. Break up into two clauses: cf. § 50. 4. καταισχύνειν.

Proper name. 'Ἀρεοπαγίτης, not 'Ἀρειοπαγίτης.

XXIV. PAPINIANUS

The Emperor Severus, when dying, recommended his two sons to the protection¹ of Papinianus, a lawyer, equally eminent for his integrity and eloquence. The impious Caracalla, having imbrued his hands² in the blood of his brother Geta, solicited Papinianus to extenuate³ the matter to the senate and people. "No, sir," replied the worthy man. "It is more easy to commit a fratricide, than to justify it." Caracalla, incensed at this manly denial,⁴ caused⁵ the head of his incorruptible guardian to be cut off.

PERCY.

Before doing this piece read carefully § 44 note.

1. Look out ἐπιτροπος. 2. μαιφονεῖν: see Lexicon. 3. ὑποκορί-
ζεσθαι. 4. παρησιάζεσθαι. 5. Qui facit per alium facit per se.
Proper names. Σεβήρος or Σεουήρος, Παπινιανός, Καράκαλλος.

XXV. LORD BYRON

During the residence of Lord Byron at Venice, the house of a shoemaker was destroyed by fire; and every article belonging to the poor man being lost, he was, with a large family, reduced to a most pitiable condition.¹ The noble bard having ascertained the afflicting circumstances of this event,² ordered a new and superior habitation to be immediately built for the sufferer: in addition to which he presented the unfortunate tradesman with a sum equal in value to the whole of his lost stock-in-trade³ and furniture.

PERCY.

In this piece, again, examine carefully each adjective, and determine whether it is distinguishing, predicative, or merely ornamental.

1. *εἰς τὸ ἔσχατον καταστήναι*. 2. Hendiadys. 3. *τὰ ὄνια*.

XXVI. HUMANE DRIVER REWARDED

A poor Macedonian soldier was one day leading before Alexander a mule laden with gold for the king's¹ use; the beast being so tired that he was not able either to go or sustain the load, the mule-driver took it off, and carried it himself with great difficulty a considerable way. Alexander seeing him just² sinking under the burden, and about to throw it on the ground, cried out, "Friend, do not be weary yet; try and carry it quite through to thy tent, for it is all thy own."³

PERCY.

If it is desired to emphasize the distinguishing adjective, the following constructions may be used:

1. With the indefinite article: the adjective in the genitive: a rich Spartan, *Σπαρτιάτης τις τῶν εὐδαίμωνων*.

2. With the definite article: the noun in the genitive: the richer Spartans, *οἱ εὐδαίμονες τῶν Σπαρτιατῶν*. Cf. § 25.

1. Who is the king? 2. *ὅσον οὐ*. 3. *σχῆσεις*, thou shalt get. *ἔξεις*, thou shalt keep.
μὴ εἶπης, an imperative request, *οὐκ ἂν εἶποις*, a polite request.

Emphasis. The Predicate in the Subordinate Clause

On the use of Epanalepsis, read § 45.1

On the Predicate in the Subordinate, clause and various ways of translating it into English, read, §§ 46 and 47.

On Emphasis due to position, see § 56. 1.

XXVII

1. It is only when you have given an impartial hearing¹ to both sides that you should decide on the points at issue.

2. It does not follow, because your vote is secret, that it is also hidden from the gods.

3. Here Tiresias taught him the rites which he must observe to propitiate the departed.

4. There are some proofs which a man has only to hear to be at once convinced.

5. That which in an age² of good government is an evil, may in an age of grossly bad government be a blessing.

6. At such a conjuncture it was that the Independent party began to raise its head both in the camp and in the House.

7. It is not as though the Russians merely threatened and then let it pass: they are always active, always pushing forward.

8. The time for putting forth all your efforts is while there is still hope.

9. It seemed a strange reversal of fortune to see Athens fallen so low from her proud height.³

10. You may deliberate in the full assurance⁴ that I shall fall in with your decision whatever it may be.

11. It is not because he was deceived or because he was cajoled that he said this, but because he had sold himself.

12. Consider what we have been doing while all these years have elapsed.

1. ἔσοι καὶ κοινοὶ ἀκροαταί. 2. Too abstract: say state.' 3. Double question. 4. ὥς . . . οὕτως.

XXVIII. PAULUS EMILIUS

Paulus Emilius, in the course of his campaigns in Spain, is said to have gained two general battles, and reduced two hundred and fifty cities, and yet returned to Rome not one groat the richer¹ for all these victories. How pure may we not expect the domestic administration of a man² to have been who could behave with such integrity when at a distance from the scrutinizing³ eye of his fellow-citizens, and when possessed of absolute power to do as he pleased. Although he was twice consul, yet when he died he left scarcely enough⁴ to satisfy his wife's jointure.⁵

PERCY.

1. Cf. § 7. 2. Give the proper emphasis. 3. Use ὑπεύθυνος: cf. § 50. 4. Look out ἀναγκαῖος: cf. § 5. 5. Sense?

Proper names. Αἰμίλιος, Ἰβήρης.

Fellow-citizens: words like πολῖται, δημόται, φυλῆται, necessarily imply fellowship. συμπολίται and similar compounds are late Greek.

XXIX. ABRODATAS

Panthea, grateful for this conduct of the conqueror and admiring his many excellent qualifications,¹ endeavoured to gain her husband Abrodatas over to his side. She knew there was no cordiality between him and the King of Assyria, and that he wished nothing more earnestly than an opportunity² to quit his service. Abrodatas was overcome by her solicitations and went over to Cyrus with two thousand horse. Panthea informed her husband of the virtuous and honourable conduct³ which Cyrus had himself

observed, and made others observe towards her. "What can I do, Panthea," said Abrodatas, "to show⁴ my gratitude to Cyrus?" "What else," said she, "but to behave⁵ towards him as he has behaved towards you?" On this Abrodatas going to Cyrus and taking him by the hand, said, "O Cyrus! in return for the benefits you have bestowed upon us, I give myself to you as an ally, a servant, and a friend."

PERCY.

1. καλοκάγαθια. 2. ὅπως. 3. Relative clause. 4. § 46. 5. τοιοῦτος γίγνεσθαι.

Proper names. Πάνθεια, Ἀβροδάτας.

XXX. FABIVS MAXIMVS

When Fabius Maximus was created Dictator, it was for the purpose of more effectually¹ carrying on the war against Hannibal, who was gaining great advantages over the Romans at the head of his victorious troops in Italy.² These advantages³ having been owing to the rash and impetuous conduct of some of those generals who had preceded Fabius in this important command, he was induced, both from the general⁴ coolness of his temper and from the particular circumstances of the campaign, to act a more circumspect part, by prudently avoiding a general⁵ engagement. This drew upon him much unjust censure, not only from his enemies at Rome, but from the soldiers of his army, both parties imputing his judicious conduct to a principle of cowardice.⁶

1. ἐρρωμενεστέρας. 2. Break up; see § 50. 3. Cf. Ex. IV., note 7. 4. Use ἄλλος τε, καί. 5. Give the meaning. 6. Say simply 'that he was acting not from judgment but from cowardice.'

Proper names. Φάβιος, Ἀντίβας, 1 decl.

XXXI. DARIUS

When Darius, the first of that name, was on his death-bed, his son Artaxerxes inquired of him by what policy he had governed the kingdom for nineteen years,¹ as he wished to follow his example. "My son," said Darius, "be assured that if² my reign³ has been blessed with greater success and peace than those of my predecessors, it is because in all things I have honoured the gods and done justice to every man."

PERCY.

1. 'This year the nineteenth.' 2. Not a condition. 3. Say definitely who was blessed.

XXXII. PUNISHMENT

"Such, my countrymen, is the prayer, appointed by law and spoken by the herald¹ in your name at every meeting of this Assembly, and repeated in the Council when it is sitting. Surely then you would be committing² yourselves to strange and monstrous conduct, if you were not to do to-day, when it is in your power, what you ask or rather expect the gods to do in your behalf, if, that is to say, you were to acquit with your own voices the very men whom you pray them to exterminate kith and kin. Do not be guilty of such conduct. You may leave to the punishment of heaven any one who escapes your authority. But when you get the offender into your own hands, do not then lay it upon the gods to deal with him."

Read again the remarks on Epanalepsis, § 45.

1. Make 'herald' the subject. 2. Periphrastic perfect.

XXXIII. SLAVERY JUSTIFIED

It was a custom with the Athenians that a freedman, convicted¹ of ingratitude towards his liberator, should forfeit the freedom he had acquired.² If ever there was a valid apology for slavery, it was this³: it was as much as to say, "We scorn⁴ to have one for a citizen, who makes so bad a use⁵ of the power to do as he pleaseth: nor can we ever be brought to believe that an individual can be faithful to the commonwealth, who is so treacherous in his private relations. Be still a slave, since thou knowest not how to esteem thy freedom."

PERCY.

1. *αἰρεῖν*. What is the Passive? 2. § 18. 3. For construction see § 45. 4. Use *ἀξιοῦν*. 5. Look out *ἀποχρησθαι*.

Parataxis

Read §§ 48, 50.

One of the most characteristic instances of Parataxis is the use of *ἄλλος τε . . . καί*, which should be carefully studied; cf. § 50 example. It is particularly common in the adverbial form *ἄλλως τε . . . καί* = 'especially.'

In the Parataxis *μέν . . . δέ*, it is the *μέν* clause, if either, which is logically subordinatē.

XXXIV

1. Whatever criticism may be urged against his later acts,¹ he was not in the beginning a bad king.

2. As darkness came on² the fight became a blind disorderly mellay.³

3. If Mary had little knowledge of politics,⁴ she had what was more useful, feminine grace and tact.

4. His reign was marked by a splendor⁵ rare in the history of princes.

5. Without dwelling⁶ too much on these facts I go on to my main point.

6. Though some of the messengers might⁷ be captured, others were sure⁷ to get through.

7. The wounded were brought, though with difficulty, into camp.

8. Xenophon, who generally⁸ commanded the rear-guard, was on this occasion in the vanguard.

9. Among his other freaks⁹ he is said to have held a mock celebration of the Eleusinian mysteries.

10. They attributed his steadfast adherence to principle¹⁰ to more interested motives.¹¹

1. Say definitely, what is implied, that his later acts were censurable. 2. § 39. Subject. 3. Cf. examples § 50. 4. Not a condition. 5. *μεγαλοπρεπής*. 6. Use *παραλείπειν*. 7. *μῆλλιν*. 8. Cf. § 8 end. 9. Use *εναρνεύεσθαι*. 10. Look out *προαίρεσις*. 11. Say definitely what.

XXXV. THEMISTOCLES

Themistocles having conceived the design of transferring the government¹ of Greece from the hands of the Lacedaemonians into those of the Athenians, kept his thoughts continually fixed on this great² project. Being at no time very nice or scrupulous in the choice of his measures,³ he thought anything which could tend to the accomplishment of the end he had in view just and lawful. In an assembly of the people one day, he accordingly intimated that he had a very important⁴ design to propose, but he could not communicate it to the

people at large,⁵ because the greatest secrecy was necessary to its success: he therefore desired that they would appoint a person to whom he might explain himself on the subject. Aristides was unanimously pitched upon⁶ by the assembly, who referred themselves⁷ entirely to his opinion of the affair.

PERCY.

Many expressions like 'scrupulous or nice,' 'just and lawful,' are merely rhetorical amplification, which may be expressed simply in Greek.

1. ἡγεμονία. 2. Cf. § 43. 3. Say definitely that 'he thought nothing of good faith.' 4. λυσιτελής. 5. φανερώς. 6. Voice? 7. ἐπιτρέπειν. Construction? § 41.

XXXVI. ARISTIDES

The conduct of Aristides on particular and trying occasions¹ was consonant with his general² character. After the battle of Marathon he was the only general to take care of the spoil and the prisoners. Gold and silver³ were scattered about in abundance in the Persian camp. All the tents as well as galleys that were taken were full of rich clothes and costly furniture, and treasure of all kinds to an immense value. Here Aristides had the finest opportunity in the world⁴ to have enriched himself with almost an impossibility of being discovered.⁵ But he not only took nothing himself, but prevented to the utmost of his power everybody else from meddling with the spoil. The strongest proof, however, of the justice and integrity of Aristides is that notwithstanding he had possessed the highest employments⁶ in the

republic, and had the absolute disposal of its treasures, yet he died so poor as not to leave money enough to defray the expenses of his funeral.⁷ PERCY.

Do not imitate the short sentences of English, but group them together.

1. Which? Connect with the following sentence. 2. Use *τᾶλλα*. See Introd. Note, Ex. XXXIV. 3. i.e. utensils *σκεύη*. 4. *εἴ τις ἄλλος*. 5. Use *λανθάνειν*. 6. *ἀρχὴν ἄρχειν*. 7. Cf. § 28, *ταφὴν παρέχειν*.

XXXVII. CHARACTER OF SPARTA

That other leading city of Greece, Lacedaemon, considering¹ that Lycurgus their lawgiver was so addicted to elegant learning² as to have been the first that brought out of Ionia the scattered fragments of Homer and sent the poet Thales³ from Crete to prepare and mollify⁴ the Spartan surliness with his smooth lays and odes, the better to plant among them law and civility,⁵ it is to be wondered how museless and unbookish⁶ they were, minding naught but feats of war. There needed no licensing⁶ of books among them, for they disliked all but their own Laconic apothegms, and took a slight occasion to chase Archilochus out of their city, perhaps for composing in a higher strain⁷ than their own soldierly ballads and roundels could reach to. Or if it were for his broad verses,⁸ they were not therein so cautious but they were as dissolute in their promiscuous conversing.

MILTON.

‘Lays and odes,’ ‘law and civility,’ ‘roundels and ballads’: see note supra, Ex. XXXV. The opening sentence requires care. The real point of the sentence, ‘it is to be wondered,’ must come to the front.

1. μέν clause in Parataxis. 2. See § 8. 3. Order? Cf. § 21.
 4. ἡμεροῦν. 5. See § 8. 6. Use ἐξουσίαν παρέχειν and ἐκδιδόναι.
 7. κομψός. 8. αἰσχροῦν ἄσμα.
Proper names. Λυκούργος, Ἴωνίς, Θαλῆς 1 decl.

XXXVIII. ISOCRATES

The character of Isocrates presents the rare combination¹ of a man, who, devoid of fear, is recorded to have passed through a long life, without having made an enemy of a single individual, by the boldness of his eloquence. When Theramenes, proscribed² by the thirty tyrants, took refuge at the altar, Isocrates generously³ volunteered to plead in his defence at the hazard of his own life; and after the death of Socrates, when all his disciples, struck with dismay, fled into distant parts,⁴ Isocrates alone had the courage to appear in mourning in the public streets of Athens.

PERCY.

1. μέν and δέ, or, a similar antithesis. English labels the antithesis with the word 'combination': this is not done in Greek. 2. ἀτιμος.
 3. ἐκών. 4. Use ἀποδημεῖν.
Proper names. Ἰσοκράτης, Θηραμένης, acc. Θηραμένη.

Relative Pronouns and Relative Adverbs

On the functions of the Relative clause in Greek read § 44.
 On the Connective Relative, § 49.

XXXIX

1. He had no sooner¹ landed than he was compelled again to put to sea.
 2. Here they waited for the rearguard, who came up at nightfall.

3. He placed the troops of whose loyalty he had any doubts² in the centre.

4. The Thebans, about whose loyalty he had strong doubts, were placed in the centre.

5. He threw into the fire some incense, which raised up a great³ cloud of smoke.

6. We must have a finer sort of training for our warrior athletes, who⁴ are to be like wakeful dogs.

7. Xenophon, who⁵ was that day in the van of the army, knew nothing of what was happening.

8. They sailed for some distance along the coast, where they saw no signs of the wreck.

9. The prisoners who had been taken the day before were brought before Alexander, who questioned them.

1. οὐκ ἐφθη. 2. ἀπιστεῖν. 3. Predicative. 4. See § 44 end. 5. Use γάρ.

XL. AN ADVENTURE

Then marched they toward the road, whereinto they entered softly. There were six warders, one of whom asked, saying, "Who was there?" Quoth Fox and his companions, "All friends." Which, when they were all within, proved contrary;—"for," quoth Fox, "my masters, here is not to every man a man,¹ wherefore look you play your parts."² Who so behaved themselves indeed, that they had dispatched³ these six quickly. Then John Fox, intending not to be barred⁴ of his enterprise, and minding to work surely in that which he went about, barred the gate surely, and planted a cannon⁵ against it.—HAKLUYT.

1. ὁ λόγοι πρὸς πολλούς. 2. ἀρετῇ 'like men': cf. § 30. 3. διαχρήσασθαι. 4. ψεύδεσθαι. 5. μηχανὴν ἐφίστάναι.

XLI. ANTIPHILUS AND DEMETRIUS

Demetrius, who knew nothing of the misfortunes of his friend until his arrival, no sooner was informed of the melancholy¹ news than he hastily ran to the prison, where they would not give him admittance, because the jailer was gone to rest,² and the guards had taken their post. He was therefore obliged to wait till the next day, and even then it was³ with difficulty he found admittance, and had no less difficulty in recognizing his friend. After having sought for him a long time, as we seek a man among the dead after the day of battle, he would not have found him had he not called on him aloud⁴ by name. Antiphilus faintly answered the call: Demetrius knew his voice, but could scarcely recognize his person, so much was it disfigured.⁵ Having turned his dishevelled hair from his forehead,⁵ which it covered, he was so shocked at the sight that he fainted away. Antiphilus, overcome by his feelings,⁶ also fell into a swoon.

PERCY.

1. § 44, note. 2. *κοιμᾶσθαι*. 3. Emphasis, § 45. 4. Look out *βοᾶν*. 5. Put this with 'disfigured' in the clause to which it logically belongs. 6. Be more precise, or omit altogether.

XLII. TRUE FRIENDSHIP

Calisthenes, who followed Alexander in his conquests, was accused¹ of treason to that prince, who condemned him to be shut up in an iron cage, and kept in the rear of the army. Lysimachus, one of the captains of Alexander, and the faithful friend of

Calisthenes, continued to visit him daily. The philosopher,² after thanking him for his courageous attention,³ entreated him to discontinue his visits, which might endanger his safety. "Leave⁴ me," said he, "to support my own misfortunes, and do not again have the cruelty to add yours to them." Lysimachus would not, however, leave him but declared that he would rather encounter the displeasure⁵ of his sovereign, than abandon his friend. PERCY.

1. ἐπιβουλεύειν. 2. § 44, note. 3. Relative clause equivalent to a noun: § 16. 4. ἀφίεναι. 5. προσκρούειν: see Lexicon.
Proper name. Καλλισθένης.

XLIII. A REVOLUTION

The leading men at Athens were now bent¹ on revolution. The movement first began² in the camp, whence it spread to the town and the clubs.³ A few emissaries went over from Samos and had a conference with Alcibiades, who held out the prospect⁴ of making first Tissaphernes and then the king their friend, if they would do away with the democracy; an act which he said would tend to win the king's confidence. They had therefore sanguine⁵ hopes of getting the government into their own hands, and overthrowing their enemies. The plan was ruined, as often happens,⁶ by the moderate men.

1. ὠρμησθαι. 2. Use κινεῖν. 3. § 13, collectives. 4. προτείνειν.
 5. § 7. 6. Look out φιλείν.

Metaphor and Simile

Read §§ 9, 10 on Metaphor and the sources of Metaphor. In the following passages occur examples both of

Metaphor and apologetic Metaphor, and also of Simile. The introductory remarks to § 9 should be carefully studied.

XLIV

1. Great crises in history are often caused by trifles light as air.¹

2. High thinking and plain living² may be said to have been the motto of his policy.

3. Civilization³ just as it began to raise its head was met by this blow and sank down once more.

4. While you were deliberating Philip suddenly appeared at your gates like a bolt⁴ from the blue.

5. He means to wipe⁵ you utterly out of the map⁶ of Greece.

6. He took up⁷ the ball of the argument and had another throw.⁷

7. Slavery they can have anywhere it is a weed that grows on every soil.

8. I will never be false to the duty⁸ which nature has laid on children.

9. Such was the force of his genius and character, that the nation, no longer in the swaddling-clothes⁹ of infancy, but on the very verge of manhood,⁹ cheerfully submitted¹⁰ its higher interests to his undisputed judgment and control.

10. I am not of opinion that the race of men and the commonwealths they create, like the bodies of individuals,¹¹ grow effete¹² and languid¹² and bloodless,¹² and ossify¹² by the necessities of their conformation, and the fatal operation of longevity and time.

1. Metaphor from the Balance. 2. Cf. φιλοκαλοῦμεν μετ' εὐτελείας in Pericles' speech, Thuc. Bk. 2. 3. See § 8. 4. σκηπτός. 5. ἐξαλείφειν. 6. § 13, note. 7. ἐκδέχεσθαι and στοχάζεσθαι. 8. Cf. metaphors

from war. 9. Cf. metaphors from plant-life. 10. *ἐπιτρέπειν*: for construction cf. § 35. 2. 11. Make the sentence a simile, developing each side in its own terms. 12. *ἄναιμος* and *κατασκέλετεύεσθαι* are specific terms: *παρακμάζειν* is a general term.

XLV. POLICY OF DEMOSTHENES

He it was who roused his countrymen in spite of themselves, drugged¹ and indifferent as they were, with the strong medicine of his bold eloquence,² never pandering to the popular whim:³ he it was who diverted the revenues from the theatre to the armies, who by his Navy⁴ Bills reorganized the fleet from a condition of absolute anarchy, who awoke the people from their long abasement by leading them up to the contemplation⁵ of their ancestors and to a generous⁶ rivalry with the great deeds of Marathon and Salamis.

Eulogy of Demosthenes.

'He it was.' For this Emphasis see § 45.

1. Look out *μανδραγόρας*. 2. See examples under Metaphors of Disease, § 11. 3. Use *πρὸς ἡδονήν*. 4. *τριηραρχικός*. 5. Look out *ἐπανάγειν*. 6. See *ἕηλος*.

XLVI. OF STUDIES

Some Bookes are to be Tasted, Others to be Swallowed,¹ and Some Few to be Chewed¹ and Digested¹: That is, some Bookes are to be read onely in Parts; Others to be read but not Curiously²; And some Few to be read wholly, and with Diligence and Attention. Some Bookes also may be read by Deputy, and Extracts³ made of them by Others: But that would be, onely in the lesse important Arguments, and the Meaner Sort of Bookes: else distilled⁴ Bookes, are like Common distilled⁵ Waters, Flashy things. BACON.

Make the Comparison not by a Metaphor but by a fully developed Simile, assigning to each side its proper terms; i.e. 'just as some food must be tasted, etc., so books . . .'

1. The specific terms are *καταβροχθίζειν*, *λαίνειν*, *καταπέττειν*. 2. Meaning? 3. *Ἐπιτομαί*. 4. The Metaphor cannot be used: it will be enough to say *τὰ τοιαῦτα*, cf. Ex. IV. note 7. 5. *ἀφέψειν*.

XLVII. PERICLES

The eloquence of Pericles, which his countrymen were wont to designate by the attribute of 'thunder and lightning,'¹ must have mingled a wondrous share of the persuasive in its power over the passions.² When Thucydides, the Milesian, one of his great opponents in state matters, was asked by Archidamus, King of Sparta, which was the better wrestler, Pericles or himself. "It is vain," replied Thucydides, "to wrestle with that man. As often as I have cast him to the ground, he has as stoutly denied it; and when I would maintain that he had got the fall,³ he would as obstinately⁴ maintain the reverse; and so efficaciously withal, that he has made all who heard him, nay, the very spectators, believe him."

'Mingled': cf. note and examples, Ex. XVII.

1. Cf. Aristophanes' *Περικλῆς οὐλύμπιος ἥστραπτ'*, *ἐβρόντα*. 2. Use *παθητικός*. 3. *κείσθαι*. 4. *δι᾽σχυρίζεσθαι*.

XLVIII. ANTONY

Antony behaved with such lenity towards those who had been engaged for Cassius, that he wrote to the Senate, requesting them to spare the shedding of blood; and requesting this honour to be allowed¹ to his reign,² that even under the misfortune of a

rebellion,² none had lost their lives, except in the first heat³ of the tumult. "I wish," said he, "that I could even recall to life⁴ many of those who have been killed; for revenge in a prince hardly ever pleases, since even when just⁵ it is considered as severe."

1. Use *τυχεῖν*. 2. Concrete. 3. No metaphor. 4. *ἀναβιώσασθαι*.
5. Predicate of the prince.

XLIX. BOADICEA

With this army, small as it was, he determined on hazarding a battle, and having formed his army, waited the approach of the Britons, who soon appeared, covering the plains¹ with immense numbers. Boadicea, with her daughters, drove in her chariot along the ranks, renewing the detail² of Roman injustice, and encouraging her troops in the most animating language, while Suetonius, on his side, did not neglect to cheer his men by a suitable oration. The Britons came on uttering loud shouts, menaces, and songs of victory.³ The Romans, closely drawn up, awaited the event in perfect⁴ silence, and received the attack of the natives with great firmness; having then expended all their javelins, with dreadful carnage of the enemy, they rushed forward from all parts at once, observing the form⁵ of a wedge, the more easily to penetrate such an immense multitude;⁶ the first ranks of their opponents were hewn in pieces, but the rest crowding to surround the Romans, a bloody⁷ contest ensued.

1. Simply 'innumerable.' 2. *ἀναμνησκειν, διεξιέναι*. 3. See *ἀλλάττειν*. 4. § 7. 5. Cf. *κύκλον, φάλαγγα*, etc., *ποιεῖσθαι*. 6. Look out *σιῆφος*. 7. *καρτερά* or *ισχυρά*.

NOTE ON GREEK DIALOGUE

The following points should be noticed :

1. Where a dialogue is reported, as commonly in Plato, the words of each speaker are introduced by ἦν δ' ἐγώ, ἔφην, ἦ δ' ὅς, ἔφη, etc., which, like the Latin *inquit*, are in parenthetical position. In the case of ἦ δ' ὅς, if there is a noun-subject, it is placed in apposition, e.g. ἦ δ' ὅς ὁ Ἀντιφῶν, said Antiphon.

2. A marked feature is the **continuity** of the syntax through the dialogue, e.g.

A. κελεύει σ' ὁ Τίμων τὸν λέβητα διδόναι.

Timon wants you to lend him your kettle.

B. ὥς τούτῳ τί χρησόμενος; (sc. κελεύει).

What does he want it for?

3. In **Addresses**: the nominative is regularly used where it is desired to call the attention of a person, e.g.

ὁ παῖς· ὁ Ξανθίας· ποῦ Ξανθίας;

Boy! Xanthias! Where's Xanthias?

ἐπίσχεσ οὗτος, you there! stop.

The vocatives ὦ ἑταῖρε, δαιμόνιε, θαυμάσιε, μακάριε, σχέτλιε, though often rendered indiscriminately 'my good sir,' 'my dear sir,' have different implications.

ὦ ἑταῖρε is remonstratory, though in a friendly tone.

δαιμόνιε properly implies admiration of the person addressed, but is generally ironical in tone, e.g.

ὦ δαιμόνι' ἀνδρῶν ἀποπρίω τήν λήκνθον.
Buy up the flask, you fool!

Similar is μακάριε.

θαυμάσιε indicates something wonderful or extraordinary in the person addressed, while σχέτλιε indicates boldness or recklessness:

ὦ σχέτλιε τολμήσεις γὰρ ἵεναι;
My good sir! you don't mean to go?

4. The Answer 'Yes' or 'No.' This is often implied in the conjunction γάρ or the particle γέ, e.g.

ἄρ' οἶσθα τὸν Τίμωνα; ἀδελφὸς γὰρ οἶμός.
Do you know Timon? Yes, he's my brother.

λέγεις οὖν γλῶττάν τινα; τήν γ' Ἑλληνικήν.
Can you speak any language? Yes, Greek.

Otherwise the usual forms are πάνν γε, μάλιστα, καὶ μάλα, φήμ' ἐγώ, οὐδαμῶς and so forth.

Stronger forms are the oaths, νή positive, μά negative.

νὴ Δία (μὰ Δία) is the weakest of these.

νὴ τὸν Ποσειδῶ is perhaps the strongest.

νὴ τὸν Ἀπόλλωνα is a man's oath.

νὴ τῷ θεῷ is the woman's oath (ὄρκος γυναικεῖος).

νὴ τὸν Ἑρμῆν implies luck: 'Yes! just the thing!'

See further, Introduction to Ex. 110.

5. Other Answers.

ἐπαινῶ or κάλλιστ' ἐπαινῶ means 'No thank you.'

Cf. Germ. *Danke*.

Ποῖος may single out a word in a sentence for criticism or contempt.

Πρωτέως τὰδ' ἐστὶ μέλαθρα · ποίου Πρωτέως ;
These are Proteus' halls. Proteus, forsooth !

So ἰδοῦ.

Ποῖ γῆς ; ἰδοὺ γῆς.

Where on earth ? Earth, quotha !

When a question is repeated from the interrogator by the person answering, it becomes in Greek (exactly as in German) an indirect interrogative clause, e.g.

σὺ δ' εἶ τίς ; ὅστις ; χρησμολόγος.

Who are you ? Who am I ? an oracle-monger.

πηνίκ' ἐστὶ τῆς ἡμέρας ; ὀπηνίκα ; σμικρόν τι μετὰ
μεσημβρίαν.

What is the time o' day ? What time ? a little after noon.

6. **Emphasis.** A single word may be emphasized by *γε* ; e.g.

ἀλλ' οὐ Κλεώνυμὸς γε τοῦτο ποιεῖ.

But that is not *Cleonymus'* way.

καί may be used, especially to emphasize verbs, e.g.

εὐθὺς ἐπιλήθῃ σὺ γ' ἅτ' ἂν καὶ μάθῃς.

You at once forget whatever you *do* learn.

In familiar dialogue, *έτέον* is not uncommon.

οἶτος, τί ποιεῖς έτέον, οὐπὶ τοῦ τέγους.

You there, what *are* you doing, up there on the roof ?

7. Finally the conjunctions and particles should be carefully studied : cf. § 53.

Translate into English, and afterwards back into Greek :

1. The Hunt for Justice

Ἐπον, ἦν δ' ἐγώ, εὐξάμενος μετ' ἐμοῦ.

Ποιήσω ταῦτα, ἀλλὰ μόνον, ἦ δ' ὅς, ἡγοῦ.

Καὶ μὴν, εἶπον ἐγώ, δυσβατός γέ τις ο τοπος φαίνεται καὶ ἐπίσκιος· ἔστι γοῦν σκοτεινὸς καὶ δυσδιερεύνητος. ἀλλὰ γὰρ ὅμως ἴτεον·

Ἰτέον γάρ, ἔφη.

Καὶ ἐγὼ κατιδὼν Ἰὺν Ἰού, εἶπον, ὦ Γλάυκων· κινδυνεύομεν τι ἔχειν ἵχνος, καί μοι δοκεῖ οὐ πάνυ τι ἐκφεύξεσθαι ἡμᾶς·

Εἰ ἀγγέλλεις, ἦ δ' ὅς.

Ἦ μὴν, ἦν δ' ἐγώ, βλακικόν γε ἡμῶν τὸ πάθος.

Τὸ ποῖον ;

Πάλαι, ὦ μακάριε, φαίνεται πρὸ ποδῶν ἡμῖν ἐξ ἀρχῆς κυλινδεῖσθαι, καὶ οὐχ ἑωρώμεν ἄρ' αὐτό, ἀλλ' ἡμεν καταγελαστότατοι· ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε δ' ἔχουσιν, καὶ ἡμεῖς εἰς αὐτὸ μὲν οὐκ ἀπεβλέπομεν, πόρρω δέ ποι ἀπεσκοποῦμεν, ἥ δὴ καὶ ἐλάνθανεν ἴσως ἡμᾶς.

Πῶς, ἔφη, λέγεις ;

Οὕτως, εἶπον, ὡς δοκοῦμέν μοι καὶ λέγοντες αὐτὸ καὶ ἀκούοντες πάλαι οὐ μαυθάνειν ἡμῶν αὐτῶν, ὅτι ἐλέγομεν τρόπον τινὰ αὐτό.

Μακρόν, ἔφη, τὸ προοίμιον τῷ ἐπιθυμοῦντι ἀκοῦσαι.

PLATO.

2. The Immortality of the Soul

Καὶ μὴν, ἦν δ' ἐγώ, τά γε μέγιστα ἐπὶ χεῖρα ἀρετῆς καὶ προκειμένα ἄθλα οὐ διεληλύθαμεν.

Ἀμήχανόν τι, ἔφη, λέγεις μέγεθος, εἰ τῶν εἰρημένων μείζω ἐστὶν ἄλλα.

Τί δ' ἂν, ἦν δ' ἐγώ, ἔν γε ὀλίγῳ χρόνῳ μέγα γένοιτο ; πᾶς γὰρ οὗτός γε ὁ ἐκ παιδὸς μέχρι πρεσβύτου χρόνος πρὸς τὸν πάντα ὀλίγος πού τις ἂν εἴη.

Οὐδὲν μὲν οὖν, ἔφη.

Τὸ οὖν ; οἷε ἀθανάτω πράγματι ὑπὲρ τοσούτου
δεῖν χρόνου ἐσπουδακέναι, ἀλλ' οὐχ ὑπὲρ τοῦ παντός ;

Οἶμαι ἔγωγ', ἔφη· ἀλλὰ τί τοῦτο λέγεις ;

Οὐκ ἦσθησαι, ἦν δ' ἐγώ, ὅτι ἀθάνατος ἡμῶν ἡ
ψυχὴ καὶ οὐδέποτε ἀπόλλυται ;

Καὶ ὃς ἐμβλέψας μοι καὶ θαυμάσας εἶπε Μὰ Δί',
οὐκ ἔγωγε· σὺ δὲ τοῦτ' ἔχεις λέγειν ;

Εἰ μὴ ἀδικῶ γ', ἔφην· οἶμαι δὲ καὶ σύ· οὐδὲν γὰρ
χαλεπόν.

Ἔμοιγ', ἔφη· σοῦ δ' ἂν ἡδέως ἀκούσαιμι τὸ οὐ
χαλεπὸν τοῦτο.

Ἀκούοις ἄν, ἦν δ' ἐγώ.

Λέγε μόνον, ἔφη.

PLATO.

L. OBSTINATE AND PLIABLE

Obst. Tush, said Obstinate, away with ¹ your Book; will you go back with us or no?

Chr. No, not I, said the other, because I have laid my hand to the Plow.²

Obst. Come then, Neighbor Pliable, let us return again, and go home without him; there is a company of these craz'd-headed coxcombs, that when they take a fancy by the end,³ are wiser in their own eyes than seven men that can render a reason.

Pli. Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours: my heart inclines to go with my Neighbor.

Obst. What, more fools still ⁴! Be ruled by me and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Chr. Come with me, Neighbor Pliable: there are such things ⁵ to be had which I spoke of, and many more glories besides. If you believe not me, read here in this Book; and for the truth of what is exprest therein, behold, all is confirmed by the blood of Him that made it.

BUNYAN.

1. ἀφελέ μοι. 2. If you keep the expression, show that it is proverbial, cf. § 31. 3. ἐφάπτεσθαι. 4. ὁμοι with genitive. 5. ἀλλὰ τε . . . καί.

Proper name. Χριστιανός.

LI. THE REWARD OF EVERLASTING LIFE

Pli. Come, Neighbor Christian, since there are none but us two here, tell me now further, what the things are and how to be enjoyed, whither we are going?

Chr. I can better conceive of them with my Mind, than speak of them with my Tongue: but yet, since you are desirous to know, I will read of them in my Book.

Pli. And do you think that the words of your Book are certainly true?

Chr. Yes, verily; for it was made by Him that cannot lye.

Pli. Well said; what things are they¹?

Chr. There is an endless Kingdom to be inhabited,² and everlasting Life to be given us, that we may inhabit that Kingdom for ever.

Pli. Well said: and what else?

Chr. There are Crowns of glory³ to be given us, and Garments that will make⁴ us shine like the Sun in the firmament of Heaven.

Pli. This is excellent: and what else?

Chr. There shall be no more crying nor sorrow: for He that is owner of the place will wipe all tears from our eyes.

BUNYAN.

1. See Introductory note (2). 2. Voice? 3. Look out *καλλινικος*. 4. Say 'which having put on, we shall shine,' cf. § 46.

LII. FATE OF NEIGHBOR PLIABLE

Chr. Did you hear no talk of Neighbor Pliable.

Faith. Yes, Christian, I heard that he followed you till he came to the Slough of Dispond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled¹ with that kind of dirt.

Chr. And what said the Neighbors to him?

Faith. He hath since his going back been had greatly in derision, and that among all sorts of people: some do mock and despise him; and scarce will any set him on work.² He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. Oh! they say, Hang him,³ he is a Turn-coat, he was not true to his profession⁴: I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Chr. Had you no talk with him ere you came out?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him. BUNYAN.

1. Look out κατασκεδανύναι. 2. μισθὸν δίδοναι. 3. Look out ἐς κόρακας. 4. προαίρεσις.

LIII. TALKATIVE

Chr. At this Christian modestly¹ smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! Yes,² better than he knows himself.

Faith. Pray, what is he.

Chr. His name is Talkative: he dwelleth in our Town: I wonder that you should be a stranger to him, only I consider³ that our Town is large.

Faith. Whose son is he? and where about doth he dwell?

Chr. He is the son of one Say-well: he dwelt in Prating Row; and he is known to all that are acquainted with him by the name of Talkative in Prating Row⁴: and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty⁵ man.

Chr. That is,⁶ to them who have not thorough acquaintancē with him, for he is best abroad, near home he is ugly enough; your saying that he is a 'pretty man,' brings to my mind what I have observed in the work of the Painter, whose Pictures show best at a distance, but very near, more unpleasing.

BUNYAN.

1. Which compound of the verb? 2. Introductory note (4). 3. ὥς. 4. The Athenians described a man by his deme: follow the analogy of Διογένης Πιθεύς, and compare Aristophanes' Προξενίδης ὁ Κομπασεύς, Proxenides of Boaston. 5. ἀστεῖος. 6. Cf. Introductory note, 4.

LIV. THE DELECTABLE MOUNTAINS

Chr. Is this the way to the Celestial City?

Shep. You are just¹ in your way.

Chr. How far is it thither?

Shep. Too far for any but those that shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is² to be safe, but transgressors shall fall therein.

Chr. Is there in this place any relief³ for Pilgrims that are weary and faint in the way?

Shep. The Lord of these Mountains hath given us a charge not to be forgetful to entertain strangers; therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds saw they were way-faring men, they also put questions to them (to which they made answer as in other places) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For but few of them that begin to come hither do show their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome⁴ to the Delectable Mountains.

BUNYAN.

1. Use αὐτός. 2. εἴμαρται. 3. See ξενοδοκία, ξενίζεω. 4. Use χαίρειν or ἀσμένῳ τινὶ ἦκειν.

'On these mountains': the Greek idiom is ἐνθάδε ἐπὶ τῶν ὄρων, and similarly with other prepositions.

LV. HERMES, ATHENE, APHRODITE

Ath. Come, Hermes, that won't do for an ambassador,¹—holding secret communications.

Her. Nothing of moment, Athene, nothing to your prejudice.² She asked me whether Paris was unmarried.

Ath. What business³ is that of hers?

Her. I don't know. She says it was a chance thought and no harm meant.

Ath. Well, why is he unmarried?

Her. He does not choose to marry.

Ath. But why? Has he a passion for war? Is he ambitious,⁴ or just a herdsman?

Her. I cannot tell you for certain, but the probability is that, being a young man, he has some such aspirations, and that he would like to shine in the fight.

Aph. See now! I say nothing, I don't cast it in your teeth that you talk with her in secret. That's not Aphrodite's way⁵; I leave that to fault-finders.

Her. She asked me more or less the same question as you. So don't be angry, or think you have a grievance,⁶ if I give her a straightforward answer.

Arrange this and the two following pieces as Dramatic Dialogues, without the introductory ἦ δ' ὅς.

1. Use παραπρεσβεύειν. 2. κατά. 3. Use πολυπραγμονεῖν, and see Introductory note (2). 4. φιλόδοξος. 5. Case? 6. ἐλαττωθῆναι or μειωρεκτέων.

LVI. HERMES, HERA

Her. Well now, while we have been speaking, we have left the stars far behind us;¹ we must be almost at Phrygia. Yes, there's Ida, and Gargarus, all of it quite plain, and, if I am not mistaken, Paris himself,—your judge.

Hera. Where? I can't see him.

Her. This way, Hera, towards the left: not at the summit, but on the slope, where you see the cave and the herd of cattle.

Hera. But I see no herd.

Her. Do you not see the kine, like dots,² right along my finger, coming out of the rocks, and some one running down from the crag, with a shepherd's crook,³ to prevent the cattle from scattering?

Hera. Yes, I see now, if that is Paris.

Her. It is Paris. But now that we are so near, we shall alight and walk on the ground, if you please. He might be rather confounded, if we suddenly flew down from nowhere.

Hera. Very good. Let us walk. Now that we are on foot, you had better⁴ lead the way, Aphrodite. I think you have been here before.

1. Cf. γῆν ἀποκρύπτειν, to lose sight of land. 2. Diminutive of βούς. 3. καλαῦροψ. 4. ὥρα σοί.

'We must be at Phrygia.' 'Must' in sentences like this denotes not compulsion but a degree of certainty. It may commonly be represented by the Greek εἶρα = 'as it would appear,' 'as I now find,' and so forth. E.g.

ἐκφρων εἶρ' ἦν ἄνθρωπος.

The man must have been mad.

Cf. § 53.

LVII. NUMANTIA

Metellus. Tell me, Caius, what thou sawest.

Marius. The streets of Numantia.

Met. Doubtless, but what else?

Mar. The temples and markets and places of exercise¹ and fountains.

Met. Art thou crazed, centurion? what more? speak plainly, at once, and briefly.²

Mar. I beheld then all Numantia.

Met. Has terror maddened thee? hast thou descried nothing of the inhabitants but those carcases under the ramparts?

Mar. Those, O Metellus, lie scattered, although not indeed far asunder. The greater part of the soldiers and citizens, of the fathers, husbands, widows, wives, espoused, were assembled together.

Met. About the altar?

Mar. Upon it.³

Met. So busy and earnest in devotion! but how⁴ all upon it?

Mar. It blazed under them and over them and round about them.

Met. Immortal gods! Art thou sane, Caius Marius?

LANDOR.

1. παλαίστρα. 2. Avoid the triple adverb: see Introduction to Ex. XXII. 3. Corrective conjunction: see § 53. 4. πῶς τοῦτο λέγεις; Proper names. Νουμαντία, Γάιος.

LVIII. ALAN AND DAVID

"First of all," said he, "how many are against us?"
I reckoned them up: and such was the hurry of

my mind, I had to cast the numbers twice. "Fifteen," said I.

Alan whistled. "Well," said he, "that can't be cured.¹ And now follow me. It is my part to keep this door, where I look for the main² battle. In that ye have no hand. And mind³ and dinnae fire to this side unless they get me down: for I would rather have ten foes in front of me than one friend like you cracking pistols at my back."

I told him, indeed I was no great⁴ shot.

"And that's very bravely said," he cried, in a great admiration of my candour. "There's many a pretty gentleman⁵ that wouldnae dare say it."

"But then, sir," said I, "there is the door behind you, which they may perhaps break in."

"Ay,"⁶ said he, "and that is a part of your work. But that's not all. Let's make a bit⁷ of a soldier of ye, David. What else have ye to guard?"

STEVENSON'S *Kidnapped*
(With Messrs. Cassell's permission.)

1. ἀμήχανον. 2. Look out ἀκμή. 3. ὅπως μή. 4. δεινός: for construction see § 35. 5. ὁ καλὸς καγαθὸς δοκῶν εἶναι. 6. Introductory note (4). 7. Look out ἐφ' ἡγεῖσθαι.

LIX. MACGREGOR

"Well," said the Colonel, very off-hand, "there is the fastness and the men and cattle in it. I can't see why they should charge such work on His Majesty's officers. Some of your thieving¹ Highlanders, now, would revel in it: don't you think if I gave you a free hand you could manage to bag the whole camp,

men, cattle and baggage? We should ask no questions, if the work were done.”² I thought Macgregor would have taken offence, but he gave no sign. He looked at the ground for some time³ as though in a study, and at last answered with more slyness⁴ than I thought he had in him, “Yes,⁵ craft will be wanted and perhaps something worse; it is a pity, Colonel, you have not one of those Civil Commissioners⁶ about ye who are so good at picking⁷ the public purse.⁸ They might pick⁷ this lock for ye.” The Colonel was not looking⁹ for this retort, and, I could see, was a good deal nettled.

GRANT.

1. Not a distinguishing adjective: see § 43. 2. Periphrastic perfect: or cf. § 28 end. 3. *τέως*. 4. See *κομψός*. 5. See Introductory note. 6. *ἀρμοστής*. 7. Use *κλέπτειν*: what is the meaning of *δρος κλέπτειν*? 8. Simply ‘public funds.’ 9. Use *ἀπροσδόκητος*: predicative dative.

Translate into English, and afterwards back into Greek: .

A Drunken Freak

Ὡς δ' ἀνεμείχθημεν, εἰς μὲν αὐτῶν, ἀγνώς τις, τῷ Φανοστράτῳ προσπίπτει καὶ κατεῖχεν ἐκεῖνον, Κόνων δ' οὐτοσὶ καὶ ὁ υἱὸς αὐτοῦ καὶ ὁ Ἀνδρομέδων υἱὸς ἐμοὶ περιπεσόντες τὸ μὲν πρῶτον ἐξέδυσαν, εἴθ' ὑποσκελίσαντες καὶ ῥάξαντες εἰς τὸν βόρβορον οὕτω διέθηκαν ἐναλλόμενοι καὶ παίοντες, ὥστε τὸ μὲν χεῖλος διακόψαι τοὺς δ' ὀφθαλμοὺς συγκλείσαι· οὕτω δὲ κακῶς ἔχοντα κατέλιπον, ὥστε μήτ' ἀναστήναι μήτε φθέγγασθαι δύνασθαι· κείμενος δ' αὐτῶν ἤκουον πολλὰ καὶ δεινὰ λεγόντων· καὶ τὰ μὲν ἄλλα καὶ βλασφημίαν ἔχει τινά, καὶ λέγειν ὀκνήσαιμ' ἂν

ἐν ὑμῖν ἔνια· ὃ δὲ τῆς ὕβρεώς ἐστι τῆς τούτου σημεῖον, καὶ τεκμήριον τοῦ πᾶν τὸ πράγμ' ὑπὸ τούτου γεγενῆσθαι, τοῦθ' ὑμῖν ἐρώ· ἦδε γὰρ τοὺς ἀλεκτρύονας μιμούμενος τοὺς νενικηκότας, οἱ δὲ κροτεῖν τοῖς ἀγκῶσιν αὐτὸν ἤξιουν ἀντὶ πτερύγων τὰς πλευράς· καὶ μετὰ ταῦτ' ἐγὼ μὲν ἀπεκομίσθην ὑπὸ τῶν παρατυχόντων γυμνός, οὗτοι δ' ὥχοντο θοῖμάτιον λαβόντες μου· ὥς δ' ἐπὶ τὴν θύραν ἦλθον κραυγὴ καὶ βοή τῆς μητρὸς καὶ τῶν θεραπαινίδων ἦν, καὶ μόγισ ποτ' εἰς βαλανεῖον ἐνεγκόντες με καὶ περιπλύναντες ἔδειξαν τοῖς ἰατροῖς.

DEMOSTHENES.

LX. A DRUNKEN FRAY

Soon after, there came a Christian, the Sultan's broker, who in a state of intoxication¹ had come forth to visit the bath; and he advanced, staggering, until he drew near to the humpback, when he turned his eyes and beheld one standing by him. Now² some persons had snatched off his turban³ early in the night, and when he saw the humpback standing there, he concluded that he intended to do the same; so he clenched his fist,⁴ and struck him on the neck. Down fell⁵ the humpback upon the ground, and the Christian called out to the watchman of the market, while still, in the excess of his intoxication, he continued beating the humpback, and attempting to throttle him. As he was thus employed the watchman came, and finding the Christian kneeling upon the Muslim and beating him, said, Arise and quit him! He arose, therefore, and the watchman, approaching the hump-

back, saw that he was dead, and exclaimed, How is it that the⁶ Christian dareth to kill the⁶ Muslim? Then, seizing the Christian, he bound his hands behind him, and took him to the house of the Walee; the Christian saying within himself,⁷ O heavens! O Virgin, how have I killed this man! and how quickly did he die from a blow of the hand!—Intoxication⁸ had departed, and reflection had come.

Arabian Nights.

Care must be taken in this passage with the connective relatives 'when,' 'which,' etc. Cf. § 49.

1. § 26. 2. When a story goes back to describe a previous incident, Greek often uses γάρ in parenthesis: cf. § 44. 3. κυρβασία. 4. Simply πύξ. 5. Order? cf. § 56. 6. ἀνὴρ, § 21. 7. πρὸς αὐτόν or simply ἐφ'ἡ. 8. What particle introduces a general reflection? § 53.

βαλανεῖον a bath, βαλανεῖα the public bath.

LXI. ALADDIN

After they had sat down, the magician pulled from his girdle a handkerchief with cakes and fruit, which he had provided on purpose, and laid them on the edge of the basin. He broke a cake in two, gave one half to Aladdin, and ate the other himself; and in regard to the fruit, he left him at liberty to take which sort he liked best. During this short repast,¹ he exhorted his nephew to leave off keeping company with children² and seek that of wise and prudent men, to improve by their conversation. For, said he, you will soon be at man's estate,³ and you cannot too early begin⁴ to imitate their conversation. When they had eaten as much as they liked, they got up and pursued their walk through the gardens, which⁵

were separated from one another only by small ditches, which⁵ only marked out the limits without⁶ interrupting the communication: so great was the confidence the inhabitants reposed in each other. By this means the African magician drew Aladdin insensibly⁷ beyond the gardens, and crossed the country till they almost came to the mountains. *Arabian Nights.*

1. This is simply English explicitness. 2. ἡλιξ. 3. εἰς ἀνδρας τελεῖν. 4. Use φθάνειν. 5. Relatives? § 49. 6. Parataxis: § 48. 7. Verb: § 36.
Proper name. Ἀλασθένης.

LXII. ALADDIN

Aladdin, who had never been¹ so far in his life before, began to find himself much tired with so long a walk, and said to the magician, "Where are we going, uncle? We have left the gardens a great way behind us, and I see nothing but mountains: if we go much farther, I do not know whether I shall be able to reach the town again." "Never fear," said the false² uncle, "I will show you another garden, which surpasses all we have yet seen; it is not far off, it is but a little step; and when we come there, you will say that you would have been sorry to have been so nigh it and not seen it."

Aladdin was soon persuaded, and the magician, to make the way seem shorter and less fatiguing, told him a great many stories.³ At last they came between two mountains of moderate height and equal size, divided⁴ by a narrow valley, which was the place where the magician intended to bring Aladdin to put

into execution a design that⁵ had brought him from Africa to China.

Arabian Nights.

1. ὁδοιπορεῖν. 2. Particle: § 53. 3. λογοποιεῖν. 4. ἐν μέσῳ.
 5. Subject? § 37.
Proper names. Ἀλασθένης, Λιβύη, οἱ Σῆρες.

LXIII. ALADDIN

“We will go no farther now,” said he to Aladdin: “I will show you here some very extraordinary things, and what nobody ever saw before: which when you have seen you will thank me for; but while I strike fire, do you gather up all the loose sticks you can see to kindle a fire with.” Aladdin found there so many dried sticks, that before the magician had lighted a match he had gathered up a great heap. The magician presently set them on fire, and when they were all in a blaze, threw in some incense he had about him, which¹ raised a great cloud of smoke, which¹ he dispersed on each side, by pronouncing several magic words,² which Aladdin did not understand. At the same time the earth trembled³ a little, and opened just before the magician and Aladdin, and discovered a stone about half a yard⁴ square laid horizontally, with a brass ring fixed into the middle of it to raise it up by. Aladdin was so frightened that he would have⁵ run away; but as he was to be serviceable to the magician, he caught hold of him and gave him such a box on the ear,⁶ that he knocked him down and had like to have beat his teeth down his throat.

Arabian Nights.

Look out:—ἀπτειν, ἐμπιπράναι, φλέγεσθαι, πῦρ ποιεῖν, πυρεῖα συν-
τρίβειν.

1. § 44. 2. ἐπωδῇ. 3. Subject? § 39. 4. πηχναῖος. 5. Tense?
6. ἐπὶ κόρυθς ἐπάταξεν (present, τύπτειν).

LXIV. ALADDIN

Poor Aladdin got up again trembling, and with tears in his eyes said to the magician, "What have I done, uncle, to be treated¹ after this severe manner?" "I have my reasons² for it," said he; "I am your uncle and supply the place of your father, and you ought to make no reply. But, child," added he, softening, "do not be afraid of anything: for I shall not ask anything of you, but that you obey me punctually, if you would reap the advantages which I intended you should." These fair promises³ calmed Aladdin's fears and resentment: and when the magician saw that he was come to himself, he said to him: "You see what I have done by virtue of my incense and the words I pronounced. Know then that under this stone is hid a treasure which is destined to be yours and will make you richer than the greatest monarch in the world; this is so true that no other person but yourself is permitted⁴ to touch this stone, and to pull it up and go in; for I am forbid ever to touch it, or set foot in this treasure when it is opened: so you must without fail punctually execute what I tell you, for it is a matter of great consequence both to you and me."

Arabian Nights.

1. Predicate? § 46. 2. γνώμη or βουλευσάμενος. 3. Subject?
4. θέμις.

LXV. ALADDIN

But though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself nor to enter the subterraneous¹ place where it was, but must receive it from the hands of another person. For this reason he addressed himself to Aladdin, whom he looked upon as a lad of no consequence, and fit to serve his purpose: resolving, as soon as he got the lamp into his hands, to sacrifice² poor Aladdin to his avarice and wickedness, by making the fumigation mentioned before, and saying those two magical words, the effect of which was³ to remove the stone into its place again, that he might have no witness of the transaction.⁴ The blow he gave to Aladdin and the authority⁵ he assumed over him were⁶ only to use him to fear him and to make him obey him the more readily and give him the lamp as soon as he asked for it. But his too great precipitation in executing his wicked intention on poor⁷ Aladdin, and his fear lest somebody should come that way during the dispute and discover what he wished to keep secret, produced an effect⁸ quite contrary to what he proposed to himself.

Arabian Nights.

1. Apposition: descriptive adjective. 2. Cf. Exercise XVII. 3. Simply *ἔσσε*. 4. The arrangement of clauses in this sentence requires care. 5. Look out *θρασύνεσθαι*. 6. How is the emphasis gained in Greek? cf. § 45. 7. § 44, note. 8. *διαπάρτεω*. Subject?

LXVI. THE FIGHT IN THE DECKHOUSE

I do not know if I was what you call¹ afraid: but my heart beat like a bird's, both quick and little: and there was a dimness² came before my eyes which I continually³ rubbed away, and which continually³ returned. As for hope, I had none; but only a darkness of despair and a sort of anger against all the world that made me long to sell my life as dear⁴ as I was able. I tried to pray, I remember, but that same hurry of my mind, like a man running, would not suffer me to think⁵ upon the words; and my chief wish was to have the thing begin and be done with it.⁶

It came all of a sudden when it did,⁷ with a rush of feet and a roar, and then a shout from Alan, and a sound of blows and some one crying out as if hurt. I looked back over my shoulder, and saw Mr. Shuan in the doorway, crossing blades with Alan.

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

1. i.e. 'really. 2. σκότοι, σκοτοδινία, ἔλιγγος. 3. Repeat the word with μέν . . . δέ; cf. § 55.* 4. ἀντί πολλῆς τιμωρίας. 5. λήθην ἐμποιεῖν ἢ μνήμην ἀφαιρεῖν. 6. § 28. 7. Cf. ὅψε δὲ καὶ ἀφίκετο, it was late when he *did* arrive. Cf. Introductory note, *Ex. L*.

LXVII. ALAN'S VICTORY

He had kept the door so long; but one of the seamen, while he was engaged with others, had run in under his guard,¹ and caught him about the body.² Alan was dirking him with his left hand, but the fellow clung like a leech.³ Another had broken in

and had his cutlass raised. The door was thronged with their faces. I thought we were lost, and catching up my cutlass, fell on them in flank. But I had not time to be of help. The wrestler dropped at last; and Alan, leaping back to get his distance,⁴ ran upon the others like a bull, roaring as he went. They broke before him like water, turning and running, and falling⁵ one against another in their haste. The sword in his hands flashed like quicksilver⁶ into the huddle of our fleeing enemies; and at every flash there came the scream of a man hurt. I was still thinking we were lost, when lo!⁷ they were all gone and Alan was driving them along the deck as a sheep-dog chases sheep.⁸

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

1. προβολή. 2. μέσος. 3. See § 11, note. 4. ἐκ πολλοῦ ὀρμᾶσθαι.
 5. Asyndeton. 6. Look out ἀστράπτειν. 7. Conjunction? § 53.
 8. πρόβατα.
 'Had his cutlass raised.' Cf. the construction ἐγκλείσας ἔχεις τὰ σιτία.

LXVIII. THE ISLE OF FARRAID

With my stepping ashore I began the most unhappy part of my adventures. It was half-past twelve¹ in the morning, and though the wind was broken by the land,² it was a cold night. I dared not sit down (for I thought I should have frozen), but took off my shoes and walked to and fro upon the sand, barefoot, and beating my breast, with infinite weariness. There was no sound³ of man or cattle; not a cock crew, though it was about the hour of their first waking: only the surf broke outside in the

distance, which put me in mind of my perils and those of my friends. To walk by the sea at that hour of the morning,⁴ and in a place so desert-like and lonesome, struck me with a kind of fear.

As soon as the day began to break I put on my shoes and climbed a hill—the ruggedest scramble⁵ I ever undertook—falling, the whole way, between big blocks of granite⁶ or leaping from one to another.⁷ When I got to the top the dawn was come. There was no sign⁸ of the brig, which must⁹ have lifted from the reef and sunk.

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

1. μέσαι νύκτες. 2. Look out ὑπὸ νημεος. 3. Use φθέγγεσθαι.
4. Cf. § 7: ἐπὶ πολλῆς νυκτός. 5. 'Rugged' cannot be made an epithet of 'scramble' in Greek. 6. συνενίτης: is it necessary? 7. Compound with δια-. 8. Not σημείον. 9. What does 'must' mean here? See Ex. LVI. note.

πέτρα a rock, πέτρος a piece of rock, a boulder.

LXIX. GLENCOE

It was now high day, cloudless,¹ and very hot. The valley was as clear as in a picture. About half-a-mile up the water was a camp of redcoats; a big fire blazed² in their midst, at which some were cooking; and near by, on the top of a rock about as high as ours, there stood a sentry, with the sun sparkling on his arms. All the way down along the riverside were posted other sentries: here near together, there widelier scattered;³ some planted like the first, on places of command,⁴ some on the ground level and marching and counter-marching, so as to meet half-way. Higher up the glen, where the

ground was more open, the chain⁵ of posts was continued by horse soldiers, whom we could see in the distance riding to and fro. Lower down the infantry continued: but as the stream was suddenly swelled by the confluence of a considerable burn, they were more widely set, and only watched the fords and stepping-stones.⁶

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

1. Use *εὐδία*. 2. The use of picturesque verbs like this is a mark of romantic and not of classical style. 3. See *διέχειν* or *διαλείπειν*. 4. Use *καταφανής*. 5. See *διαδέχσθαι*. 6. *διάβασις*.

Translate into English, and afterwards back into Greek:

The Tyrannical Man

“Ὅταν γὰρ δὴ πολλοὶ ἐν πόλει γένωνται οἱ τοιοῦτοι καὶ ἄλλοι οἱ συνεπόμενοι αὐτοῖς, καὶ αἰσθωνται ἑαυτῶν τὸ πλῆθος, τότε οὗτοί εἰσιν οἱ τὸν τύραννον γεννῶντες μετὰ δήμου ἀνοίας ἐκείνου, ὃς ἂν αὐτῶν μάλιστα αὐτὸς ἐν αὐτῷ μέγιστον καὶ πλείστον ἐν τῇ ψυχῇ τύραννον ἔχῃ.

Εἰκότως γ', ἔφη; τυραννικώτατος γὰρ ἂν εἴη.

Οὐκοῦν ἔαν μὲν ἐκόντες ὑπείκωσιν· ἔαν δὲ μὴ ἐπιτρέπῃ ἢ πῶλιν, ὥσπερ τότε μητέρα καὶ πατέρα ἐκόλαζεν, οὕτω πάλιν τὴν πατρίδα, ἔαν οἷός τ' ᾖ, κολάσεται ἐπεισαγόμενος νέους ἐταίρους, καὶ ὑπὸ τούτοις δὴ δουλεύουσιν τὴν πάλαι φίλην μητρίδα τε, Κρητῆς φασι, καὶ πατρίδα ἔξει τε καὶ θρέψει· καὶ τοῦτο δὴ τὸ τέλος ἂν εἴη τῆς ἐπιθυμίας τοῦ τοιοῦτου ἀνδρός.

Τοῦτο, ἦ δ' ὅς, παντάπασί γε.

Οὐκοῦν, ἦν δ' ἐγώ, οὗτοί γε τοιοῖδε γίγνονται

ιδίᾳ καὶ πρὶν ἄρχειν ; πρῶτον μὲν οἷς ἀν ξυνῶσιν,
ἢ κόλαξιν ἑαυτῶν ξυνόντες καὶ πᾶν ἐτοίμοις ὑπηρετεῖν,
ἢ ἐὰν τοῦ τι δέωνται, αὐτοὶ ὑποπεσόντες, πάντα
σχήματα τολμῶντες ποιεῖν ὡς οἰκεῖοι, διαπραξάμενοι
δὲ ἀλλότριαι ;

Καὶ σφόδρα γε.

Ἐν παντὶ ἄρα τῷ βίῳ ζῶσι φίλοι μὲν οὐδέποτε
οὐδενί, ἀεὶ δὲ τοῦ δεσπόζοντες ἢ δουλεύοντες ἄλλῃ.
ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις ἀεὶ
ἄγευστος.

PLATO.

LXX. A PRINCE AND HIS SUBJECTS

And from hence arises a new question,¹ Whether it be better to be beloved than feared or feared than beloved ? It is answered,² both would be convenient, but because that is hard to attain, it is better and more secure, if one must be wanting, to be feared than beloved ; for in the general men are ungrateful, inconstant, hypocritical, fearful of danger, and covetous of gain ; whilst they receive any benefit by you, and the danger is at a distance, they are absolutely³ yours ; their blood, their estates, their lives, and their children, as I said before, are all at your service ; but when mischief is at hand, and you have present need of their help, they make no scruple⁴ to revolt ; and that prince who leaves himself naked⁵ of other preparations, and relies wholly upon their professions, is sure⁶ to be ruined ; for amity contracted by price,⁷ and not by the greatness and generosity of the mind, may seem a good pennyworth ;⁸ yet when you have occasion to make use of it, you will find no such thing.

MACHIAVELLI.

1. προσκεῖν. 2. Conjunction : § 53. 3. ὑπάρχειν. 4. αἰσχυρῆσθαι. 5. ἐρῆμος. 6. § 36. 7. Look out ὠνητός. 8. Look out ἐρμαιοῦν.

What is the Passive of φοβεῖσθαι ? Use δεινός or φοβερός.

LXXI. HOW TO KEEP A CONQUERED STATE

When states that are newly conquered have been accustomed to their liberty, and lived under their own laws,¹ to keep them three ways are to be observed : the first is utterly² to ruin them ; the second, to live personally among them ; the third is (contenting yourself with a pension³ from them) to permit them to enjoy their old privileges and laws, erecting a kind of Council of State, to consist of⁴ a few which may have a care of your interest, and keep the people in amity and obedience. And that Council being set up by you, and knowing that it subsists only by your favour and authority, will not omit anything that may propagate and enlarge them. A town that has been anciently free cannot more easily be kept in subjection than by employing its own citizens, as may be seen by the example⁵ of the Spartans. The Spartans had got possession of Athens and Thebes and settled an oligarchy according to their fancy ;⁶ and yet they lost them again.

MACHIAVELLI.

1. αὐτονομείσθαι. 2. κατ' ἄκρας. 3. πρόσδοσιν τάξασθαι. 4. Ap-
position. 5. τεκμήριον δέ, παράδειγμα δέ. 6. κατὰ νοῦν.

Note. First, secondly, thirdly, = πρῶτον, ἔπειτα, τρίτον rather than
πρῶτον, δεύτερον, τρίτον.

LXXII. DIFFICULTIES OF A PRINCE

They who become great by the ways of virtue (as the princes aforesaid) do meet with many difficulties

before they arrive at their ends, but having compassed them once they easily keep them. The difficulties in the acquisition¹ arise in part from new laws and customs which they are forced to introduce for the establishment and security of their own dominion; and this is to be considered,² that there is nothing more difficult to undertake, more uncertain to succeed, and more dangerous to manage, than to make one's self prince, and prescribe new laws. Because he who innovates in that manner has for his enemies all those who made any advantage by the old laws; and those who expect benefit by the new will be but cool and lukewarm³ in his defence; which lukewarmness proceeds⁴ from a certain awe for their adversaries, who have their old laws on their side, and partly from a natural⁵ incredulity in mankind, which⁶ gives credit but slowly to any new thing, unless recommended first by the experiment⁷ of success.

MACHIAVELLI.

1. Do not repeat. Arrange the previous clause so that the first part may come last. 2. Conjunction. 3. ἀπρόθυμος. 4. Do not repeat. 5. ἀνθρωπίνως. 6. Make a new sentence. 7. πείραν λαβεῖν. What is the difference between νόμους τιθέναι and νόμους τίθεσθαι?

LXXIII. CHARACTER OF A PRINCE

A prince is likewise much esteemed when he shows himself a sincere¹ friend or a generous¹ enemy—that is, when without any hesitation he declares himself in favour of one against another, which, as it is more frank and princely, so it is more profitable than to stand neuter;² for if two of your potent neighbours be at war, they are either³ of such condition that you

are to be afraid of the victor or³ not, in either of which cases it will be always more for your benefit to discover yourself freely and make a fair⁴ war. For in the first cause, if you do not declare you shall be a prey⁵ to him who overcomes, and it will be a pleasure⁶ and satisfaction to him that is conquered to see you his fellow-sufferer;⁷ nor will anybody either defend or receive you, and the reason is, because the conquerer will never understand them to be his friends who would not assist him in his distress; and he that is worsted will not receive you because you neglected to run his fortune⁸ with your arms in your hands.

MACHIAVELLI.

1. *φανερός*. 2. *οὐδετέροις βοηθεῖν*. 3. *εἴτε . . . εἴτε*. 4. Meaning?
5. *ὑποχέριος*. 6. *ἡδομένῳ εἶναι*. What does 'satisfaction' add to the sense? 7. Compound verb with *συν*-. 8. Look out *προσθέσθαι*.

LXXIV. AGATHOCLES

Being settled in that dignity, and having concluded to make himself prince, and hold that¹ by violence, without obligation² to anybody, which was conferred upon him by consent, he settled an intelligence³ with Amilcar the Carthaginian, who was then at the head of an army in Sicily, and calling the people and Senate of Syracuse together one morning, as if he had been to consult them in some matter of importance⁴ to the State, upon a signal appointed he caused⁵ his soldiers to kill all the senators and the most wealthy of the people; after whose death he usurped and possessed the dominion of that city without any obstruction; and though afterwards he lost two great battles to the Carthaginians, and at length was

besieged, yet he was not only able to defend that city, but leaving part of his forces for the security of that, with the rest he transported⁶ into Africa, and ordered⁷ things so that in a short time he relieved Syracuse, and reduced the Carthaginians into such extreme necessity that they were glad⁸ to make peace with him, and contenting themselves with Africa leave Sicily to Agathocles.

MACHIAVELLI.

Read the paragraph on the Period, § 51.

1. Emphasis: § 45. 2. See χάριτι. 3. κοινολογείσθαι. 4. Look out κοινός. 5. ἀποκτείνειν: qui facit per alium, facit per se. 6. περαιούσθαι: Pass. Aor. 7. Here = διατίθεσθαι. 8. ἡδέως, ἄσμενοι.
Proper names. Ἀμύλκαρ, Καρχηδόνιοι, Σικελία, Ἀγαθοκλῆης.

LXXV THE CHOICE OF MINISTERS

In chusing Persons for all Employments, they have more regard¹ to good Morals than to great Abilities; for since Government² is necessary to Mankind, they believe that the common size³ of Human Understanding is fitted to some Station or other, and that Providence never intended to make the Management of public Affairs⁴ a Mystery,⁵ to be comprehended only by a few Persons of sublime Genius,⁶ of which there seldome are Three born in an Age: But they suppose Truth, Justice, Temperance, and the like,⁷ to be in every man's power: the practice of which Virtues, assisted by Experience and a good Intention,⁸ would qualify⁹ any Man for the Service of his Country, except where a Course of Study is required. But they thought the want of Moral Virtues was so far from being supplied¹⁰ by superior Endowments of the mind, that Employments could never be put into

such dangerous hands as those of Persons so qualified : and at least, that the Mistakes committed⁹ by Ignorance in a virtuous Disposition, would never be of such fatal consequence to the Public Weal, as the Practices of a Man whose Inclinations¹¹ led him to be Corrupt, and had great Abilities¹¹ to manage, and multiply, and defend his Corruptions.¹² SWIFT.

1. ἀποβλέπειν. 2. Use πολιτεύεσθαι. 3. μέτριος, ὁ τυχών. 4. 'The political art.' 5. See μυστήριον, ἀπόρρητον. 6. § 8. 7. § 52. 8. Meaning? 9. Subject? 10. ἀναπληροῦσθαι. 11. τῇ μὲν ὁρμῇ . . . τῇ δὲ δυνάμει. 12. English explicitness.

LXXVI. FRAUD

They look upon Fraud as a greater Crime than Theft, and therefore seldom fail to punish it with Death ; for they alledge that Care and Vigilance¹ with a very common Understanding may preserve a man's Goods from Thieves, but Honesty has no fence against superior Cunning² : and since it is necessary that there should be a perpetual Intercourse of Buying and Selling, and dealing upon Credit, where Fraud is permitted or connived at,³ or hath no Law to punish it, the honest Dealer is always undone,⁴ and the Knave gets the advantage. I remember when I was once interceding with the King for a Criminal who had wronged his Master of a great Sum of Money, which he had received by order and ran away with ; and happening to tell his Majesty by way of extenuation⁵ that it was only a Breach of trust ; the Emperor thought it monstrous in me to offer as a Defence the greatest Aggravation⁶ of the Crime : And truly I had

little to say in return farther than the common Answer that different Nations had different Customs; for, I confess, I was heartily ashamed. SWIFT.

Fraud, i.e. Commercial Fraud, *περὶ συμβόλαια ἀδικεῖν*.

1. Subject? 2. Look out *πανοῦργος*. 3. *περιορᾶν*. 4. *ἐλαττοῦσθαι*. 5. *προφασίζεσθαι*. 6. 'What was the most wicked (part) of the crime.'

LXXVII. THE CAUSES OF WAR

Sometimes the Quarrel between two Princes is to decide which of them shall dispossess a third of his Dominions, where neither of them pretend to any Right. Sometimes one Prince quarrelleth with another, for fear the other should quarrel¹ with him. Sometimes a War is entered upon, because the enemy is too strong,² and sometimes because he is too weak. Sometimes our Neighbours want the Things which we have, or have the things which we want: and we both fight, till they take ours or give us theirs.³ It is a very justifiable⁴ cause of a War to invade a Country after the People have been wasted by Famine, despoiled by Pestilence, or embroiled by factions among themselves.⁵ It is justifiable⁴ to enter into War with our nearest Ally, when one of his Towns is convenient for us,⁶ or a Territory of Land, that would render our Dominion round⁷ and compleat.

SWIFT.

1. Use *φθάνειν*. 2. § 29 end. 3. Emphasize the pronouns in this sentence: or give the antithesis by an Active and a Passive. 4. *μέν . . . δέ*: see § 55. 5. *αὐτοὶ ἐν αὐτοῖς στασιάζειν*. 6. Cf. Thuc. *τῆς Ἰταλίας καλῶς παράπλου κείται*. 7. *ἀναπληροῦν*, 'to fill up a deficiency.'

LXXVIII. THE CAUSES OF WAR

If a Prince sends Forces into a Nation, where the People are poor and ignorant, he may lawfully put half of them to death and make Slaves of the rest, in order to civilize¹ and reduce them from their barbarous Way of living. It is a very kingly, honourable, and frequent² Practice, when one Prince desires the assistance of another to secure him against an Invasion, that the Assistant,³ when he hath driven out the Invader, should seize on the Dominions himself, and kill, imprison, or banish the Prince he came to relieve. Alliance by Blood or Marriage⁴ is a sufficient frequent cause of war between Princes, and the nearer the Kindred is, the greater is their Disposition to quarrel: Poor Nations are hungry, and rich Nations are proud, and Pride and Hunger⁵ will ever be at Variance. For these Reasons, the Trade of a Soldier is held the most honourable of all others: Because a Soldier is a Yahoo hired to kill in cold Blood⁶ as many of his own Species, who have never offended him, as possibly he can. SWIFT.

1. See § 8. 2. *ἀνθρώπινος*. 3. Ironical, § 53. 4. *κῆδευμα*. 5. The idea need not be repeated: 'so that they are naturally at variance.' 6. *ἄλογος*: or express in the Verb.

LXXIX. IN UTOPIA

The chief and almost the only business of the Syphogrants¹ is to take care that no man may live idle, but that every one² may follow his trade diligently; yet they do not wear themselves out with

perpetual toil from morning till night, as if they were beasts of burden, which as it is indeed a heavy slavery, so it is everywhere the common course of life amongst all mechanics³ except the Utopians: but they, dividing the day and night into twenty-four hours, appoint six of these for work, three of which are before dinner⁴ and three after; they then sup, and at eight o'clock, counting⁵ from noon, go to bed and sleep eight hours; the rest of their time, besides that taken up in work, eating, and sleeping, is left to every man's discretion; yet they are not to abuse⁶ that interval to luxury and idleness, but must employ it in some proper exercise, according to their various⁷ inclinations, which is for the most part reading.⁸

SIR THOMAS MORE.

1. φύλαρχος. 2. ἕκαστος: what is its position? 3. βάναντος.
4. Dinner ἄριστον; supper δείπνον. 5. § 30. 6. ἀποχρῆσθαι. 7.
Use ἕκαστοι. 8. φιλοσοφεῖν.

Translate into English, and afterwards back into Greek:

The Plague of Lawyers and Doctors

Ἀκολασίας δὲ καὶ νόσων πληθουσῶν ἐν πόλει,
ἅρ' οὐ δικαστήρια καὶ ἰατρᾶ πολλὰ ἀνοίγεται,
καὶ δικανικὴ καὶ ἰατρικὴ σεμνύνονται, ὅταν δὴ καὶ
ἐλεύθεροι πολλοὶ καὶ σφόδρα περὶ αὐτὰ σπουδάζωσιν;

Τί γὰρ οὐ μέλλει;

Τῆς δὲ κακῆς καὶ αἰσχρᾶς παιδείας ἐν πόλει
ἄρα μὴ τι μείζον ἔξεις λαβεῖν τεκμήριον ἢ τὸ
δεῖσθαι ἰατρῶν καὶ δικαστῶν ἄκρων μὴ μόνον τοὺς
φαύλους καὶ χειροτέχνους, ἀλλὰ καὶ τοὺς ἐν ἐλευθέρῳ

σχήματι πρῶσποιουμένους τεθράφθαι ; ἢ οὐκ αἰσχρὸν δοκεῖ καὶ ἀπαιδευσίας μέγα τεκμήριον τὸ ἐπακτῶ παρ' ἄλλων τῷ δικαίῳ ἀναγκάζεσθαι χρῆσθαι ἀπορία οἰκείων ;

Πάντων μὲν οὖν, ἔφη, αἷσχιστον.

Ἡ δοκεῖ σοι, ἦν δ' ἐγώ, τούτου αἷσχιον εἶναι τοῦτο, ὅταν τις μὴ μόνον τὸ πολὺ τοῦ βίου ἐν δικαστηρίοις φεύγων καὶ διώκων κατατρίβηται, ἀλλὰ καὶ ὑπὸ ἀπειροκαλίας ἐπ' αὐτῷ δὴ τούτῳ πεισθῇ καλλωπίζεσθαι, ὥς δεινὸς ὢν περὶ τὸ ἀδικεῖν καὶ ἱκανὸς πάσας μὲν στροφὰς στρέφεσθαι, πάσας δὲ διεξόδους διεξελθὼν ἀποστραφῆναι λυγιζόμενος, ὥστε μὴ παρασχεῖν δίκην, καὶ ταῦτα σμικρῶν καὶ οὐδενὸς ἀξίων ἔνεκα, ἀγνοῶν ὅσῳ κάλλιον καὶ ἄμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ ;

Οὐκ, ἀλλὰ τοῦτ', ἔφη, ἐκείνου ἔτι αἷσχιον.

PLATO

LXXX. THE PLAGUE OF LAWYERS

My neighbour, I will suppose,¹ has a mind to my Cow, he hires one of these Advocates to prove that he ought to have my Cow from me. I must then hire another of them to defend my right, it being against all rules of Law that any man should be allowed to speak for himself. Now in this case, I who am the right Owner lie under two great disadvantages.² First, my Advocate, being as I said before practised almost from his Cradle in defending Falsehood,³ is quite out of his Element⁴ when he would argue for Right, which as an Office unnatural he attempts with great Awkward-

ness, if not with an Illwill.⁵ The second disadvantage is that my advocate must proceed with great Caution; for since the Maintenance of so many depends on the Keeping up of Business, should he proceed too summarily,⁶ if⁷ he does not incur the Displeasure of his Superiors, he is sure to gain the Illwill and Hatred of his Brethren, as being by them esteemed one that would lessen the Practice of the Law.⁸ SWIFT.

The right side ὁ δίκαιος λόγος: the wrong side ὁ ἀδίκος λόγος.

1. Conjunction: § 53. 2. § 7. 3. ὁ ἀδίκος λόγος. 4. Look out ἀηδής, ἀήθης. 5. Position of εἰ μή clause? See § 53. 6. σύντομος. 7. Parataxis. 8. ἡ δικανική.

LXXXI. THE PLAGUE OF LAWYERS

This being the case, I have but two methods¹ to preserve my Cow. The first is, to gain over my Adversaries Advocate with a double Fee: from the Manner and Design of whose Education before mentioned it is easy to expect he will be induced to drop his Client and let the Ballance fall on my side.² The second way is for my Advocate not to insist³ on the Justice of my Cause, by allowing the Cow to belong to my Adversary: and this if it be dexterously and skilfully done will go a great way⁴ towards obtaining a favourable Verdict, it having been found from a careful Observation of Issues and Events,⁵ that the wrong side under the Management of such Practitioners has the fairer Chance for Success, and the more especially if it happens, as it did in mine and my Friend's Case, and may have done since, that the Person appointed to decide all Controversies of

Property⁶ as well as for the Tryal of Criminals,⁶ who should be taken out of the most knowing and wise of his Profession, is by the Recommendation of a great Favourite or Court-mistress chosen out of the Sect⁷ before mentioned.

SWIFT.

1. Relative clause § 16. 2. See metaphors from the Balance § 11. 3. ταῦτά λέγειν τῷ ἀντιδίκῳ. 4. Look out συμβάλλεσθαι. 5. ἀποβάντα, δεδογμένα. 6. ἴδιαι δίκαι : δημόσiai γραφαί. 7. ἐταυρεία.

LXXXII. THE ART OF PLEADING

In pleading they studiously avoid entering into the Merits¹ of the Cause; but are loud, violent,² and tedious in dwelling upon all Circumstances which are not to the Purpose.³ For instance, in the Case already mentioned: they never desire to know what Claim or Title my Adversary hath to my Cow, but whether the said Cow were Red or Black, her Horns long or short; whether the Field I graze her in be round⁴ or square, whether she was milked at home or abroad, what Diseases she is subject to, and the like; after which they consult⁵ Precedents, adjourn the Cause from Time to Time, and in Ten Twenty or Thirty years come to an Issue. It is likewise to be observed⁶ that this Society hath a peculiar Cant and Jargon⁷ of their own, that no other Mortal can understand, and wherein all their Laws are written, which they take special Care to multiply; so that it may take Thirty Years to decide whether the Field left me by my Ancestors for six Generations belongs to me or to a Stranger three hundred Miles off.

SWIFT.

1. Simply αὐτός. 2. Use πολὺς ἐγκείσθαι. 3. ἀπὸ σκοποῦ, ἔξω τοῦ λόγου. 4. ἐγκύκλιος or στρογγύλος? 5. ἀναζητεῖν. 6. Conjunction. 7. Look out βαρβαρισμός.

LXXXIII. THE REMEDY FOR FLATTERERS

There is no other remedy¹ against flatterers than to let everybody understand you are not disobliged by telling the truth, yet if you suffer everybody to tell it you injure yourself and lessen your reverence.² Wherefore a wise prince ought to go a third way, and select out of his State certain discreet men, to whom only he is to commit that liberty of speaking truth, and that of such things as he demands,³ and nothing else; but then he is to inquire of everything, hear their opinions and resolve afterwards as he pleases, and behave himself⁴ towards them in such sort that every one may find with how much the more freedom⁵ he speaks, with so much the more kindness he is accepted, that besides them he will hearken to nobody; that he considers well before he resolves; and that his resolutions once taken are never to be altered.⁶ He that doth otherwise shall either precipitate⁷ his affairs by means of his flatterers, or by variety of advices often change⁸ his designs which will lessen his esteem and render him contemptible.

MACHIAVELLI.

1. ἐπικούρησις. 'Against'; case? 2. Use αἰδέσθαι. 3. συμβουλεύεσθαι. 4. τοιοῦτος γίνεσθαι. 5. παρρησιάζεσθαι. 6. Look out μεταμέλειν. 7. Look out λυμάνεσθαι. 8. Compound verb with μετα-.

LXXXIV. CHANCE OR FREEWILL

When I think of it seriously sometimes, I am in some measure inclined to that opinion myself; nevertheless that our own free will¹ may not utterly be

exploded,² if I conceive it may be true that fortune may have the arbitrament of one half of our actions, but that she leaves the other half or little less to be governed by ourselves. Fortune I do resemble³ to a rapid and impetuous river, which when swelled and enraged overwhelms the plains, subverts the trees and the houses, forces away the earth from one place⁴ and carries it to another;⁵ everybody fears, everybody shuns, but nobody knows how to resist it; yet though it be thus furious sometimes,⁶ it does not follow but when it is quiet and calm, we may by banks and fences, and other provisions, correct it in such manner that when it swells⁷ again it may be carried off by some canal, or the violence thereof rendered less licentious⁸ and destructive. So it is with fortune, which shows her power where there is no predisposed⁹ virtue to resist it, and turns all her force and impetuosity where she knows there are no banks, no fences,⁹ to restrain her.

MACHIAVELLI.

1. Look out *προαίρεσις*. 2. Look out *ἀποδοκιμάζειν*. 3. *ἀπεικάζειν*. 4. *ἄλλοθεν ἄλλοσε*. 5. *οὐ μὴν ἄλλᾶ*. 6. *πληθύνειν*. 7. 'It may be stopped from its excessive violence, etc.' 8. Use *προὔπάρχειν*. 9. Drop the metaphor here: the terms having been given in their proper place in the Simile.

LXXXV. THE LOG-HOUSE

I had not gone a hundred yards when¹ I came on the stockade. This is how it was:² a spring of clear water³ rose almost at the top of a knoll. Well, on the knoll, and enclosing⁴ the spring, they had clapped a stout log-house, fit⁵ to hold two score people on a pinch, and loopholed⁶ for musketry on every side.

All round this they had cleared a wide space,⁷ and then the thing was completed by a paling six feet high, without door or opening, too strong to pull down without time and labour, and too open⁸ to shelter the besiegers. The people in the log-house had them⁹ every way; they stood quiet in shelter and shot the others like partridges.¹⁰ All they wanted was a good watch and food: for, short of a complete surprise, they might have held the place against a regiment. STEVENSON'S *Treasure Island*.

(With Messrs. Cassell's permission.)

χαράκωμα, a stockaded enclosure: σταύρωμα, a paling.

1. § 49. 2. τοιόνδε. 3. Simply πηγαί. 4. Use ἐντὸς ποιῆσθαι. Subject? 5. ὅσος § 35. 6. Look out θυρίς. 7. Cf. ἐκέκαστο ἐπὶ πολὺ τῆς ὕλης. See § 14. 8. διαλείπειν. 9. § 7. 10. Change the metaphor: partridge-shooting was not a Greek sport.

LXXXVI. CAST AWAY

The time I spent upon the island is still so horrible a thought with me, that I must pass it lightly over. In all the books I have read¹ of people being cast away, they had either their pockets full of tools, or a chest of things² would be thrown upon the beach along with them as if on purpose. My case was very different. I had nothing in my pockets but money and Alan's silver button;³ and being inland⁴ bred, I was as much short of knowledge⁵ as of means.⁵

I knew indeed that shell-fish⁶ were counted good to eat; and among the rocks of the isle I found a great plenty of limpets,⁷ which at first I could scarcely strike from their places, not knowing quickness to be

needful. There were besides some of the little shells that we call buckies⁸; I think periwinkle⁸ is the English name. Of these two I made my whole diet, devouring them cold and raw as I found them; and so hungry was I, that at first they seemed to me delicious.

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

'The time I spent on the island,' i.e. my experiences during that time.

1. What will be the object in Greek? 2. σκευοθήκη. 3. Look out περίρη. 4. Look out χερσαίος. 5. Compounds with ἀ-. 6. δστρακώδης. 7. λεπάς. 8. Look out ἀναρίτης, νηρείτης.

LXXXVII. GORGIAS

Now none of the so-called sophists ever made a fortune out of his profession: most of them passed their lives either in humble circumstances, or in the middle station. The man who amassed the largest fortune in that generation was Gorgias of Leontini. He passed much time in Thessaly, when it was the richest province¹ of Greece; he was long-lived and long occupied in the pursuit of his calling: he had no settled² abode, and so escaped all liability to public expenses or taxation;³ more than all this, he had no family ties, he had neither wife nor children, and thus was free from what is the most continuous and expensive burden⁴ of all. Yet even Gorgias, with all these advantages⁵ of circumstance, only left 1000 staters.

Make 'he passed . . . staters' one period.

1. Personal subject. 2. Here καταπαγίως. 3. εισφοράς εισφέρειν. 4. λητουργία. 5. Look out προλαμβάνειν.

LXXXVIII. LYCURGUS

When Lycurgus, by his institutes, had settled the form of the Spartan commonwealth, he declared he would go and consult the Oracle at Delphos, to know whether the system he had established was good for the people; and in the meantime he exacted a solemn oath¹ from the Spartans, that they should not alter any of these laws until he returned. The Oracle pronounced² his institution beneficial to the public, of which he gave notice to the king, senate, and people of Sparta; and having done this, he went into a voluntary banishment, from which he would³ never return, that the Spartans might not be freed from the oath they had taken. Lycurgus died in Crete; and fearing the Spartans might carry his remains to Sparta, as a pretence for making innovations or alterations in the government, he gave orders, that after his death his body should be burnt, and the ashes⁴ thrown into the sea.

PERCY.

1. ὅρκους μεγάλους καταλαμβάνειν. 2. ἀνελεῖν. Subject? 3. ὥς and Future Participle. 4. τὰ ὅσπᾱ. *Proper names.* Δελφοί, Λακεδαιμόνιοι, Σπάρτη.

LXXXIX. BIDDERMAN

Still, however, he was not content till he had ample vengeance of the governors of the city, who condemned him. To effect this,¹ he hired a small house adjoining² to the town wall, under which he every day dug, and carried out the earth³ in a basket. In this unremitting labour he continued several years,

every day digging a little, and carrying the earth unsuspected⁴ away. By this means he at last made a secret communication⁵ from the country into the city, and only wanted the appearance of an enemy in order to betray it. This opportunity at length offered; the French army came into the neighbourhood, but had no thoughts of sitting down before a town which they considered⁶ as impregnable. Bidderman,⁷ however, soon altered their resolutions, and, upon his communicating his plan, the general embraced it with ardour. Through the private passage above-mentioned, he introduced a large body of the most resolute⁸ soldiers, who soon opened the gates for the rest, and the whole army rushing in put every Saracen that was found to the sword.

GOLDSMITH.

1. Conjunction. 2. *ἐχόμενος*. 3. Look out *χοῦς*. 4. *λανθάνειν*. 5. Meaning? 6. *ὥς*. 7. Make the General the subject of this sentence. 8. *πιστός*.

DESCRIPTIONS OF CHARACTER

The following points should be noticed :

1. Vocabulary. Nouns in -της, like the Latin nouns, in -tor, are used to denote an innate or professional characteristic, e.g.

δοῦλοί ἐστε τῶν ἀεὶ ἀτόπων, ὑπερόπται δὲ τῶν εἰωθότων.

You are the slaves of every new paradox, but despise what is commonplace.

Cf. Example 2 *infra*.

Adjectives compounded with φιλο- denote a natural bent, those ending in -ικός denote proficiency: thus φιλοπόλεμος means 'warlike,' πολεμικός means 'apt for war.' So also :

ἀνὴρ φιλόθηρος a sportsman, φιλοπότης a hard drinker, ἀνὴρ φιλομαθής a student, ἀνὴρ στρατηγικός a good general, ἀνὴρ ἀρχικός a born leader, τέχνη ποιητική a creative art.

Adjectives compounded with μισο- have the opposite sense of those with φιλο- :

μισόδημος anti-democratic, ἀνὴρ μισόλογος a Philistine, ἀνὴρ μισόχρηστος a Jacobin.

The adjectives οἶος, δεινός, ἱκανός and others, with the infinitive, are often used in descriptions of character, e.g.

ἀνὴρ οἶος μὴ ψεύδεσθαι, a veracious character.

Cf. Introduction, § 35.

2. The frequent use of the Iterative Imperfect with or without *ἄν*.

διηρώτων ἄν τοὺς ἀεὶ προσιόντας.

Their way was to question every one whom they met.

3. An occasional description of character in a story, being in its nature parenthetical, is often rendered by an apposition with *ἀνὴρ* or *ἄνθρωπος*. Cf. Introduction, § 21.

ἐξώρμησε δ' αὐτοὺς μάλιστα Κλέων ὁ Κλεινέτου, ἀνὴρ καὶ εἰς τὰ ἄλλα βιαίωτατος ὢν τῶν πολιτῶν καὶ τῷ δήμῳ πιθανώτατος.

The man who did most to egg them on was Cleon. He was the most violent man in Athens, and had great influence with the people.

The following passages illustrate these points:—

1. Character of Clearchus

Οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δ' αὖ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὥς οἱ παρόντες πανταχοῦ πάντες ὁμολόγουν. καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὥς δυνατόν ἐκ τοῦ τοιούτου τρόπου οἶον κἀκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν ὥς πειστέον εἴη Κλεάρχῳ· τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὄραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχὺς, ἐκόλαζέ τε ἀεὶ ἰσχυρῶς καὶ ὀργῇ ἐνίοτε, ὥς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ

γνώμη δ' ἐκόλαζεν. ἀκολάστου γὰρ στρατευματος οὐδὲν ἡγείτο ὄφελος εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους· ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡρουντο οἱ στρατιῶται.

XENOPHON.

2. Sparta and Athens compared

Οἱ μὲν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ἃ ἂν γνῶσιν, ὑμεῖς δὲ τὰ ὑπάρχοντά τε σφάζειν καὶ ἐπιγινῶναι μηδὲν καὶ ἔργῳ οὐδὲ τὰναγκαῖα ἐξικέσθαι. αὐθις δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐν τοῖς δεινοῖς εὐέλπιδες· τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πράξαι καὶ τῆς γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι καὶ τῶν δεινῶν μηδέποτε οἶεσθαι ἀπολυθήσεσθαι· καὶ μὴν καὶ ἄοκνοι πρὸς ὑμᾶς μελλήτας καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἴονται γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐξελθεῖν καὶ τὰ ἐτοῖμα ἂν βλάψαι.

THUCYDIDES.

XC. CHARACTER OF CLEARCHUS

For though¹ he had great military merits,² being brave, resolute, and full of resource in the hour of danger, provident³ for the subsistence of his soldiers, and unshrinking against fatigue and hardship—yet his look and manner⁴ were harsh, his punishments⁴ were perpetual as well as cruel, and he neither tried nor cared to conciliate his soldiers; who accordingly stayed with him, and were remarkable for exactness of discipline,⁵ so long as political orders required⁶ them,—but preferred service under other commanders, when they could obtain it. Finding⁷ his orders to march forward disobeyed, Clearchus proceeded at once in his usual manner to enforce and punish. But he found resistance universal: he himself, with the cattle who carried his baggage, was pelted when he began to move forward, and narrowly escaped with his life. Thus disappointed in his attempt at coercion, he was compelled⁸ to convene the soldiers in a regular assembly, and to essay⁹ persuasion. GROTE.

Read Example 1 *supra*.

Architecture.—‘Finding . . . persuasion’ should be made one period.

1. Parataxis. 2. See Introductory note. 3. *ικανὸς φροντίζειν*. 4. Subject? 5. Use *πειθεσθαι*. 6. ‘Were ordered by the state.’ 7. *καὶ τότε*, introducing a specific instance of his behaviour. As the piece is about Clearchus, the name need not be repeated. 8. Avoid *ἀναγκάζειν*. 9. Use *τρέπεσθαι*.

XCI. CHARACTER OF ALCIBIADES

Among other properties and qualities he had (whereof he was full¹) this, as they say, was one whereby he most robbed men's hearts:² that he could frame altogether with their manners and fashions of life, transforming himself³ more easily to all manner of shapes than the Chameleon. For it is reported that the Chameleon cannot take white colour: but Alcibiades could fit upon him any manners, customs or fashions of what nation soever,⁴ and could follow exercise or counterfeit them, when he would, as well the good as the bad. For in Sparta he was very painful and in continual exercise;⁵ he lived sparingly with little, and led a straight life. In Ionia, to the contrary, there he lived daintily and superfluously, and gave himself to all mirth and pleasure. In Thrace, he drank ever⁶ and was ever on horseback.⁷ If he came to Tissaphernes, lieutenant of the mighty King of Persia, he far exceeded the magnificence of Persia⁸ in pomp and sumptuousness. And these things notwithstanding, never altered his natural condition from one fashion to another.

NORTH'S *Plutarch*.

1. ἄλλα, τε πολλά. 2. Use ἐπίχαρις. 3. εὐμετάβολος. 4. § 48. 5. Adjective in -ικός. 6. See Introductory note, Ex. XC. 7. Use ἱππασία. 8. § 20.

Proper names. Τισσαφέρνης, Θράκες Θρακῶν.

XCII. CHARACTER OF OLIVER CROMWELL

Because Oliver was an ungracious orator, and never said, either in public or private, anything

memorable, you will have it¹ that he was of a mean capacity. Sure this is unjust.² Many men have there been ignorant of letters,³ without wit, without eloquence, who yet had the wisdom to devise and the courage to perform that which they lacked language to explain. Such men often in troubled times⁴ have worked out the deliverance of nations and their own greatness, not by logic nor by rhetoric,⁵ but by wariness in success, by calmness in danger, by fierce and stubborn resolution in all adversity. The hearts of men are their books:⁶ events are their tutors: great actions are their eloquence.⁷ And such an one, in my judgment, was his late Highness, who, if none were to treat his name scornfully now, but who shook not at the sound of it while he lived, would by very few be mentioned otherwise than with reverence. His own deeds shall avouch him for a great statesman,⁸ a great soldier,⁸ a true lover of his country, a merciful and generous conqueror. MACAULAY.

1. *τιθεσθαι*. 2. The adverbs *εικότως* and *δικαίως* are frequently appended to a sentence in Greek, thus: *νῦν δὲ στρατεύεσθαι οὐκέτ' ἐθέλουσιν, εικότως*, 'they now refuse to serve any longer. This is but natural.' 3. Cf. § 8, not *ἀγράμματοι*. 4. Look out *καιροί*. 5. *λογική* and *ῥητορική* are philosophical terms. 6. 'Instead of books they learn the hearts of men.' 7. Use *εὐδοκιμεῖν*. 8. Cf. Introductory note, Ex. XC.

XCIII. THE CREW OF THE BRIG

They were a rough lot indeed, as sailors mostly are: being men rooted out of all the kindly parts of life,¹ and condemned to toss together on the rough seas, with masters no less cruel. There were² some among them that had sailed with the pirates and

seen³ things it would be a shame even to speak of: some were men that had run from the king's ships and went with a halter round their necks, of which they made no secret:⁴ and all, as the saying goes,⁵ were at a word and a blow⁶ with their best friends. Yet I had not been many days shut up with them before I began to be ashamed of my first judgment, when I had drawn away from them at the Ferry, as though they had been unclean beasts.⁷ No class of men is altogether bad: but each has its own⁸ faults and virtues: and these shipmates of mine were no exception to the rule.⁹ Rough they were, sure enough: and bad, I suppose: but they had many virtues. They were kind when it occurred to them, simple even beyond the simplicity¹⁰ of a country lad like me, and had some glimmerings of honesty.

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

1. See § 8 'civilization.' 2. *συνέβη*, 'it had been their lot.' 3. *ἐφορᾶν*, of experience. 4. Look out *ὑποστέλλεσθαι*. 5. § 31. 6. § 11. Metaphors from Balance. 7. Look out *κάθαρμα* and *φαρμακός*. 8. § 19. 9. With the following: 'Just in the same way,' § 31. 10. English explicitness: *φύσις*.
θάλαττα, the sea; *πέλαγος*, the open sea.

XCIV. THE FORTUNE OF PHILIP

In appreciating the genius of Philip,¹ we have to appreciate also the parties to whom he stood opposed. His good fortune² was nowhere more conspicuous than in the fact, that he fell upon those days of disunion and backwardness in Greece (indicated in the last sentence of Xenophon's *Hellenica*) when there was neither leading city prepared to keep watch,³ nor

leading general to take command, nor citizen soldiers willing or ready to endure the hardships of steady service. Philip combated no opponents like ⁴ Epaminondas, or Agesilaus, or Iphicrates. How different ⁵ might have been his career, had Epaminondas survived the victory of Mantinea, gained only two years before Philip's accession! ⁶ To oppose Philip, there needed a man like himself, competent not only to advise and project, but to command in person, to stimulate the zeal of citizen soldiers, and to set the example of braving danger and fatigue. Unfortunately ⁷ for Greece, no such leader stood forward. GROTE.

1. Add 'of what kind and how great he was.' 2. Subject? 3. *ἡ* with Fut. Participle. 4. *ἐφάμυλλος*, or use the proper names generically. 5. Avoid the exclamation. 6. *ἐβασίλευσε*, 'he ascended the throne.' 7. § 36, note.

Proper name. Ἐπαμεινώνδας.

XCIV. PHILOPOEMEN

In the character which historians give of Philopomenes, Prince of Achaia, one ¹ of his great commendations is, that in time of peace he thought of nothing but military affairs, and when he was in company with his friends in the country, he would many times stop suddenly and expostulate with them: If the enemy were upon that hill, and our army where we are, which would have the advantage of the ground? How could we come at them with most security? If we would draw off, how might we do it best? Or if they would retreat how might we follow? So that as he was travelling he would propose all the accidents to which an army was subject, ² he would hear their

opinion, give them his own, and reinforce it with arguments;³ and this he did so frequently, that by continual practice and a constant intention of his thoughts upon that business, he brought himself to that perfection, no accident⁴ could happen, no inconvenience could occur to an army, but⁵ he could presently redress it.

MACHIAVELLI.

1. ἄλλα τε . . . καί. 2. συντυχίας περιπίπτειν. 3. Look out
ἐλεγχον δίδοναι. 4. σφάλμα. 5. οὐδέν ἐστι οὐκ.

Proper names. Φίλοπομπην, ὁ τῶν Ἀχαιῶν στρατηγός.

‘Upon that hill,’ see Ex. LIV., note.

XCVI. A WEARY MARCH

By what I have read in books, I think few that have held a pen were ever really wearied, or¹ they would write of it more strongly.² I³ had no care of my life, neither past nor future, and I scarce remembered there was such a lad as David Balfour. I did not think of myself, but just of each fresh⁴ step, which I was sure would be my last, with despair,—and of Alan, who was the cause of it, with hatred. Alan was in the right trade⁵ as a soldier; this is the officer’s part, to make men continue⁶ to do things, they know not wherefore, and when, if the choice was offered, they would lie down where they were⁷ and be killed. And I daresay⁸ I would have made a good enough private: for in these last hours, it never occurred to me that I had any choice, but just to obey as long as I was able, and die obeying.

STEVENSON’S *Kidnapped*.

(With Messrs. Cassell’s permission.)

1. See Conjunctions. 2. παθητικός. 3. Connexion? 4. δέ. 5. Use εὐφυής. 6. διακαρτερεῖν. 7. αὐτοῦ. 8. Adverb, § 53.

XCVII. MARCUS BRUTUS

When Marcus Brutus besieged Xanthus, the capital of the Lycians, the city caught fire, and the conflagration¹ became general. Brutus ordered his soldiers to lay aside all thoughts of revenge,² and assist the inhabitants in quenching the fire. Perceiving the flames blaze out in different parts of the city in a most frightful manner, he mounted his horse,³ and riding round the walls, stretched forth his hand to the inhabitants, begging that they would spare⁴ their own lives, and save⁴ the town. But the Xanthians were determined not to outlive the loss of their liberty,⁵ and therefore repulsed with showers of arrows the Romans whom the good-natured⁶ general sent to their assistance. This spirit extended itself⁷ to the women and children. When the city was almost wholly reduced to ashes, a woman was found who had hanged herself, with her young child fastened to her neck, and the torch in her hand, with which she had set fire to the house. Brutus on hearing this burst⁸ into tears; and declining to see so tragical⁹ an object, he proclaimed a reward to any soldier who should save a Xanthian. With all his exertions, however, he could only preserve one hundred and fifty, and those much against their will. PERCY.

1. Subject? 2. With inhabitants, 'as no longer enemies.' 3. Simply 'he himself.' 4. One word. 5. Concrete 'their city enslaved.' 6. § 44, note. 7. Simplify. 8. Translate by tense. 9. § 8, Introductory note.

Proper names. Μάρκος Βρούτος, Ξάνθος, Λυκία, Ρωμαῖοι.

XCVIII. LYCURGUS

Lycurgus, the reformer and legislator,¹ through whose wise institutions the Spartan republic² so long flourished, had an eye beat out in a sedition which was raised against him on account of the severity of his laws.³ When the tumult was appeased, the man who had given him the blow was brought to him a prisoner, in order that he might inflict upon him such punishment as he should think proper. But Lycurgus, instead of⁴ doing the fellow the least injury, took him into his family,⁵ and made him one of his disciples in the rules of virtue and good morality.³ Having kept him thus for about a year, he brought him publicly into the assembly of the people, and exhibited him for an example of as much virtue then, as he had been before of every vice. "This,"⁶ says he, "*is the man that came under my care, proud, outrageous, and dissipated; behold, I restore him again to the community, humble, gentle, regular, and altogether fit to do the republic service.*"

PERCY.

1. Simply Λυκούργος ὁ νομοθέτης. 2. τὰ τῶν Λακεδαιμονίων. 3. Relative sentence. 4. οὐχ ὅπως. 5. σύντροφος, with 'disciple.' 6. 'I' subject throughout.

'Had an eye beat out.' Retained Accusative, § 41.

XCIX. CONSTANTINE

Licinius having raised a numerous army, endeavoured to wrest the government out of the hands of his brother-in-law, the Emperor Constantine. His

army¹ being defeated, Licinius fled with what forces he could rally to Nicomedia, whither² Constantine pursued him, and immediately³ invested the place; but on the second day of the siege, the emperor's sister entreated him with a flood of tears, by⁴ the tenderness⁵ he had ever shown to her, to forgive her husband, or at least⁶ to grant him his life; he yielded to her request, and the next day Licinius finding no means of making his escape, presented himself before the conqueror, and throwing himself at his feet, yielded to him the purple, and the other ensigns of sovereignty.⁷ Constantine received him in a very friendly manner, entertained him at his table,⁸ and afterwards sent him to Thessalonica, assuring him that he should live unmolested as long as he raised no new disturbances.

PERCY.

1. 'Licinius' subject. 2. § 49. 3. Translate by tense. 4. ἀναμνησκειν. 5. In the verb. 6. 'At least so as not to die.' 7. § 20. 8. Look out ξενία.

Proper names. Λικίνιος, Κωνσταντίνος, Νικομήδεια, Θεσσαλονίκη.

C. THE IDEAL KING

In the first place our ideal¹ king must be naturally wise: for the goodness of his kingdom will correspond² to that of his own mind. And being gifted with this understanding he must not let it rust³ with disuse or lack of training, but must cultivate it to its highest pitch as carefully as any athlete his body. He must consort with the greatest minds among his contemporaries, whether of his own or other lands, and with those mighty dead whose minds survive them in their works. He must become their pupil

and educate himself to settle⁴ lesser questions and to grapple⁴ with great. Then he must be a man of good faith: he must show himself ever so careful of the truth that his bare word may be as good⁵ as common men's oaths. By this means he will not only prosper his own fortunes but will also encourage a liberal disposition in his subjects, without which no state can be⁶ truly great. For the present I mention but these two qualities of a king: but these two alone will carry him far.

1. § 8. 2. See Introduction and notes, Exercise XVII. 3. No metaphor: simply *διαφθείρειν*. 4. Nouns in *-της*. 5. *ἐχέγγυος*. 6. Gnomie Aorist.

CI. MONARCHY AND REPUBLIC

A monarchy may in all things compare advantageously with a republic, but chiefly in justice, in efficiency, and in preparation for the contingencies¹ of war. A republic aims at equality for all without regard to merit: its glory is that no man is superior² in fortune to another. Whereas a monarchy discriminates degrees of merit,³ and gives the first place to the best man, the second to the second best, and so in order. That at any rate⁴ is the theory of its constitution whether it be attained in practice or not. As for efficiency, how can you compare the policy of officers annually changing, that are but amateurs and carried with the stream of an unsettled⁵ public assembly, with that of ministers who are settled in their office, who are constantly learning by experience, and who are able composedly to

carry out their wise purposes by trusted instruments. These are advantages in the routine⁶ of state business; but in a crisis⁷ of war also, a monarchy can more easily marshal its forces secretly and in time,⁸ having an administration both continuous and unfettered by any consideration⁹ other than that of the public safety.

1. § 13. 2. § 7. 3. κατ' ἄξιν. 4. See Conjunctions: ἀλλά. 5. § 43. 6. ἐγκύκλιος. 7. Use καταλαμβάνειν. 8. § 36. 9. Look out ἀποβλέπειν.

CII. THE CHARACTER OF A PRINCE

Seeing therefore it is of such importance to a prince to take upon him the nature and disposition of a beast,¹ of all the whole flock he ought to imitate the lion and the fox: for the lion is in danger of toils and snares, and the fox of the wolf: so that he must² be a fox to find out the snares, and a lion to fright away the wolves, but they who keep³ wholly to the lion have no true notion of themselves. A prince, therefore, who is wise and prudent, cannot or ought not to keep his parole, when the keeping of it⁴ is to his prejudice, and the causes⁵ for which he promised removed. Were men all good this doctrine was not to be taught, but because they are wicked and not likely⁶ to be punctual with you, you are not obliged to any such strictness with them; nor was there ever any prince that wanted lawful pretence to justify⁷ his breach of promise. MACHIAVELLI.

1. § 20. 2. See § 46, examples. 3. Use ἐπιτρέπειν. 4. English explicitness. 5. § 16. 6. οἷος. 7. Simply ὥστε.

CIII. CONQUEST OF PATARA

When Brutus led his army against Patara, another city of Lycia, he conquered¹ it by his humanity.² Desirous of saving the lives of the inhabitants, he set at liberty such of the Xanthian captives as were any way allied³ to them, and sent them as presents to their relations. Afterwards, a party of his soldiers⁴ took prisoners some of the chief women of Patara, whom they brought to Brutus. The general received them in such a manner;⁵ as spoke his concern for their misfortunes; he treated them with delicacy and politeness, and then dismissed them without ransom. The ladies, charmed with such conduct, returned into the city; and there extolling the generosity and virtue of Brutus, prevailed on their husbands and relatives to yield to so humane⁶ a general. The city was thus gained without either bloodshed or animosity.⁷

PERCY.

For the Literary Subject see § 44, note.

1. προσποιείσθαι. 2. § 16. 3. προσήκειν. 4. Do not change the subject. 5. Say how: i.e. with delicacy and politeness. 6. § 43. 7. Participle agreeing with the subject.

Proper name. Πάταρα, Πατάρων.

CIV. EGMONT

The French retired at first in perfect order, and with a good countenance;¹ but when they saw Egmont draw near with his formidable body of cavalry, the shock of which they were conscious² they could not withstand, the prospect³ of imminent

danger, added to distrust of their general, whose imprudence⁴ every soldier now perceived, struck them with general consternation. They began insensibly to quicken their pace, and those in the rear pressed so violently on such as were before them, that in a short time their march resembled a flight rather than a retreat.⁵ Egmont, observing their confusion, charged them with the greatest fury, and in a moment all their men at arms,⁶ the pride and strength⁷ of the French troops in that age, gave way, and fled with precipitation.⁸

ROBERTSON.

1. *θαρρεῖν*. 2. *ὡς* with Participle. 3. § 37. 4. Give more definitely. 5. *φυγῇ ὁμοία καθειστήκει*: or use *οὐδὲν ἄλλο ἤ*. 6. § 13: collectives. 7. Cf. Thuc. τὸ ναυτικὸν ὑπερ ἰσχύουσιν οἱ Ἀθηναῖοι. 8. *εἰς τροπὴν καθίστασθαι*.

CV. ALEXANDER'S DEATH

For two nights and a day he continued in this state, without either amendment¹ or repose. Meanwhile the news of his malady had spread² through the army, filling them with grief and consternation. Many of the soldiers, eager to see him once more, forced their way into the palace, and were admitted unarmed. They passed along by the bedside, with all the demonstrations³ of affliction and sympathy; Alexander knew them, and made show of friendly recognition⁴ as well as he could; but was unable to say a word. Several of the generals slept in the temple of Serapis, hoping⁵ to be informed by the god in a dream whether they ought to bring Alexander into it as a suppliant to experience the divine healing power. The god informed them in their dream, that

Alexander ought not to be brought into the temple—that it would be better for him to be left where he was.⁶ In the afternoon he expired—after a life of thirty-two years and eight months, and a reign of twelve years and eight months. GROTE.

1. ῥάξειν. 2. ἡγγέλθῃ: make Alexander subject. 3. Cf. γελῶντες καὶ τὰλλα ἡδόμενοι, 'with every demonstration of joy': the first member in the Greek sentence being specific, the second more general.

4. φιλοφρονεῖσθαι, ἀσπάζεσθαι. 5. εἰ πως. 6. κατὰ χώραν.

Proper name. τὸ Σαραπίειον.

CVI. EFFECT OF ALEXANDER'S DEATH

When the first report of his death was brought to Athens the orator Demades exclaimed "It cannot be true; if Alexander were dead, the whole habitable¹ world would have smelt of his carcass." This coarse but emphatic comparison² illustrates the immediate, powerful, and wide-reaching³ impression produced by the sudden extinction of the great conqueror. It was felt by each⁴ of the many remote envoys who had so recently come to propitiate this far-shooting Apollo—by every⁴ man among the nations who had sent these envoys—throughout Europè, Asia, and Africa as then known,—to affect either his actual condition or his probable future. The first growth and development of Macedonia, during the twenty-two years preceding the battle of Chaeroneia, from an embarrassed secondary⁵ state into the first of all known powers, had excited the astonishment of contemporaries and admiration for Philip's organizing genius.⁶ But the achievements⁷ of Alexander, during the twelve years of his reign, throwing Philip into the shade, had been on a scale

Spaniard to the sword, who was found in the garrison. Although it was announced death to disobey the orders of the general, yet an English soldier ventured to save the life of a Spaniard. He was tried for the offence before a court martial,² where he confessed the fact, and declared³ himself ready to suffer death, provided they would spare the life of the Spaniard. The marshal being much surprised at such conduct,⁴ asked the soldier how he came to be so much interested in the preservation of the Spaniard. "Because, sir," replied he, "when I was in a similar situation he saved my life." The marshal, highly pleased with the goodness of the soldier's heart,⁵ granted him a pardon; and what was to him an object still dearer, saved the Spaniard's life.

PERCY.

1. 'One of the allied cities'; with Crodon. 2. Sense? 3. Simply *ἔτοιμος εἶναι*. 4. Otiose. 5. § 16.

Proper names. "Ιβηρ"Ιβηρος, Ἀρμορικὴ.

NOTE ON ORATORICAL GREEK

1. What has been said in the Introduction § 56 about avoidance of Hiatus, Harshness, and Sequences of short syllables, applies especially to the oratorical style, and should be read again. The rule is one reason, among others, for the more frequent use of the Perfect Participle and the Present Infinitive in the Orators.

2. Greek speeches were delivered to a large and excitable assembly. Hence they are richer in appeals to the audience (ὦ ἄνδρες, εἰπέ μοι, σκέψασθε γάρ, and so forth) than English speeches usually are. εἰπέ μοι is used even with a plural verb: e.g.

εἰπέ μοι, τί μέλλετε;
Tell me, why do you delay?

It is noticeable that Rhetorical questions are usually answered by the orator himself, e.g.

ἀλλ' οὐκ ἔστι ταῦτα · πόθεν; πολλοῦ γε καὶ δεῖ.
It is not possible. How should it be?

3. Oaths and appeals to the gods are common in Greek orators, cf. Introductory note Ex. L. To the examples there given add the following:

νὴ τὴν Δήμητρα = 'by all that's puzzling,' 'let me tell you a secret,' and the like, e.g.

οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐντανθὺ μένετε;

‘*Ἡράκλεις*’=‘God protect me,’ ‘save the mark,’
and the like.

A. *Σπάρτην ὄνομα καλῶμεν αὐτήν* ; B. ‘*Ἡράκλεις*.
Σπάρτην γάρ ἂν θείμην ἐγὼ τῇ ’μῇ πόλει ;

Similarly *ὦ Γῆ καὶ θεοί*, e.g.

*Νυνὶ δ’ Ἀνδροτίων ὑμῖν πομπείων ἐπισκεναστής, Ἀνδροτίων
ὦ Γῆ καὶ θεοί.*

Androton, of all men in the world !

For *ἀλλὰ νῆ Δία* see Introd. § 53.

Such oaths and appeals are not in good taste in English oratory, and the emphasis must be given in another way. A brief example from Demosthenes will illustrate this :

*Οἶμαι μὲν, ὦ ἄνδρες Ἀθηναῖοι, νῆ τοὺς θεοὺς ἐκείνον μεθύειν
τῷ μεγέθει τῶν πεπραγμένων καὶ πολλὰ τοιαῦτ’ ὀνειροπολεῖν
ἐν τῇ γνώμῃ, οὐ μέντοι γε μὰ Δί’ οὕτω προαιρεῖσθαι πράττειν
ὥστε τοὺς ἀνοητοτάτους εἰδέναι τί μέλλει ποιεῖν.*

I certainly think, Athenians, that he is intoxicated with the magnitude of his achievements and that he projects much visionary success of the same sort, but I cannot conceive that he chooses so to act that the veriest fool may know his intentions.

Some exercises are now given either based on Greek originals, or in which the language and subject matter present no difficulty.

CX. MISCHIEVOUS LAWS

Until you repeal these mischievous laws, expect not that anyone will make these indispensable propositions in your behalf, with the certainty of ruin at your hands. You will find no such man; especially as he would only incur unjust punishment for himself without¹ any benefit to the city—while his punishment would make it yet more formidable to speak out upon that subject in future than it is even now. Moreover the same men who proposed these laws should also take upon them to propose the repeal; for it is not right that these men should continue to enjoy a popularity which² is working mischief to the whole city, while the unpopularity³ of a reform beneficial to us all falls on the head of the reforming mover. But while you retain this prohibition, you can neither tolerate that any one among you shall be powerful enough to infringe a law with impunity⁴—nor expect that any one will be fool enough to run with his eyes open⁵ into punishment.

GROTE.

1. Parataxis. 2. § 37. 3. ἀπέχθεια. 4. χαίρειν: or use *δικην* *διδόναι*. 5. Look out *προὔπτος*.

CXI. THE POWER OF PHILIP

I shall not expatiate on the formidable¹ power of Philip as an argument to urge you to the performance of your public duty. That would be too much both of compliment to him and of disparagement to you. I should indeed myself have thought him truly formidable, if he had achieved his present eminence² by means consistent with justice. But he has aggrandised himself, partly through your negligence and improvidence, partly by treacherous means—by taking into pay corrupt partisans at Athens, and by cheating successively Olynthians, Thessalians, and all his other allies.³ These allies, having now detected his treachery, are deserting him; without them his power will crumble away.⁴ Moreover the Macedonians themselves have no sympathy⁵ with his personal ambition; they are fatigued with the labour imposed upon them by his endless⁶ military movements and impoverished by the closing of their ports through the war. His past good fortune⁷ imparts to all this real weakness a fallacious air of strength;⁸ and doubtless his good fortune has been very great. GROTE.

1. Predicative. 2. Use αὐξάνειν. 3. § 52. 4. See καταρρεῖν. 5. μετεῖναι. 6. ἄνω κάτω. 7. § 37. 8. Parataxis μέν . . . δέ.
Proper names. Ὀλυνθίοι, Θεσσαλοί, Μακεδών.

CXII. THE FORTUNE OF ATHENS

But the fortune of Athens and her title¹ to the benevolent aid of the gods is still greater—if only you, Athenians, will do your duty. Yet here you

are, sitting still, doing nothing. The sluggard cannot even command his friends to work for him—much less² the gods. I do not wonder that Philip, always in the field, always in movement, doing everything for himself, never letting slip an opportunity, prevails over you who merely talk, inquire, and vote, without action. Nay the contrary would be wonderful, if under such circumstances he had not been the conqueror. But what I do wonder at is that you Athenians—who in former days contended for Panhellenic freedom³ against the Lacedaemonians—who, scorning unjust aggrandisement for yourselves, fought in person and lavished your substance to protect the rights of other Greeks—that you now shrink from personal service and payment of money for the defence of your own possessions. You, who have so often rescued others, can now sit still⁴ after having lost so much of your own. .

GROTE.

1. ἀφορμή, § 11. 2. See conjunctions. 3. τὰ Ἑλληνικὰ δίκαια. 4. καθῆσθαι.

CXIII. THE DUTY OF ATHENS

I wonder you do not look back to that conduct of yours, which has brought¹ your affairs into this state of ruin, and ask yourselves how they can ever mend, while such conduct remains unchanged. It was much easier at first to preserve what we once had, than to recover it now that it is lost; we have nothing left now to lose—we have everything to recover. This must be done by ourselves² and at once.² We must furnish money, we must serve in person by turns: we

must give Our generals means to do their work well, and then exact from them a severe account³ afterwards—which we cannot do, so long as we ourselves will neither pay nor serve. We must correct that abuse⁴ which has grown up, whereby particular symmories in the state combine⁵ to exempt themselves from burthensome duties, and to cast them all unjustly upon others. We must not only come forward vigorously and heartily, with person and with money, but each man must embrace faithfully his fair share of patriotic obligation.

GROTE.

1. § 37, *τί ποιοῦντων ὑμῶν*. 2. Both words in emphatic position. 3. *εὐθύνας ἀπαιτεῖν*. 4. Begin with the relative clause. 5. *συνίστασθαι*.

CXIV. SPEECH OF ENVY

Then stood forth Envy, and said to this effect: My Lord, I have known this man a long time, and will attest upon my oath¹ before this honourable Bench that he is—

Judge. Hold! Give him his Oath.²

So they sware him. Then he said,

My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Country. He neither regardeth Prince nor People, Law nor Custom, but doth all that he can to possess³ all men with certain of his disloyal⁴ notions, which he in the general calls Principles⁵ of Faith and Holiness; and in Particular,⁶ I heard him once myself affirm that Christianity and the Customs of our Town of Vanity were diametrically opposite, and could not be reconciled. By which saying, My Lord, he doth at once

not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the Judge say to him, Hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious⁷ to the Court. Yet, if need be, when the other Gentlemen have given in their Evidence, rather than anything shall be wanting to dispatch him, I will enlarge⁸ my Testimony against him.

So he was bid stand by.

BUNYAN.

Κριτής the judge, δικασταί the jury. A Greek pleader addressed the jury.

1. ἐπομνύναι: look out ἡ μὴν. 2. ὀρκοῦν. 3. ἀναπεῖθειν. 4. νεώτερον. 5. § 13. 6. Use ἄλλος τε, καί. 7. μακρηγορεῖν. 8. Use διατελεῖν.

CXV. CRITIAS AGAINST THERAMENES

Here¹ stands the man—Theramenes—whom we now denounce to you as your foe not less than ours. That such is the fact, is plain from his unmeasured censures² on our proceedings: from the difficulties which he throws in our way whenever we want to despatch any of the demagogues. Had such been his policy from the beginning, he would indeed have been our enemy, yet we could not with justice have proclaimed him a villain. But³ it is he who first originated the alliance which binds⁴ us to Sparta—who struck the first blow at the democracy—who chiefly instigated us to put to death the first batch of accused persons: and now, when you as well as we have thus incurred the manifest hatred of the people,

he turns round⁵ and quarrels with our proceedings, in order to ensure his own safety, and leave us to pay the penalty. He must be dealt with not only as an enemy, but as a traitor to you as well as to us: a traitor in the grain,⁶ as his whole life proves.

GROTE.

1. οὐτοςί. 2. § 16. 3. νῦν δέ, as it is. 4. Hendiadys. 5. μεθίστασθαι. 6. φύσει.

CXVI. CRITIAS AGAINST THERAMENES

Though he enjoyed through his father Agnon a station of honour under the democracy, he was foremost in subverting it and getting up the Four Hundred: the moment he saw that oligarchy beset with difficulties,¹ he was the first to put himself at the head of the people against them; always ready for change in both directions, and a willing accomplice in those executions which changes of government bring with them.² It is he too who—having been ordered by the generals after the battle of Arginusae to pick up the men on the disabled ships, and having neglected the task—accused and brought to execution his superiors, in order to get himself out of danger. He has well earned his surname of The Buskin,³ fitting both legs, but constant to neither: he has shown himself reckless both of honour and friendship,⁴ looking to nothing but his own selfish advancement: and it is for us now to guard against his doublings,⁵ in order that he may not play us the same trick. GROTE.

1. Use ἀνθίστασθαι (τὰ πράγματα). 2. § 22. 3. κόθορνος. 4. Concrete. 5. Cf. metaphors from Sport.

CXVII. MILTON ON KING CHARLES

Therefore it is that I praise this parliament for what else I might have condemned. If what he had granted had been granted graciously and readily,¹ if what he had before promised had been faithfully observed, they could not be defended. It was because he never yielded² the worst abuse without a long struggle and seldom without a large bribe: it was because he had no sooner disentangled himself from his troubles than he forgot his promises; and, more like a villainous huckster³ than a great king, kept both the prerogative⁴ and the larger⁵ price which had been paid to him to forego it: it was because of these things that it was necessary and just to bind with forcible restraints one⁶ who could be bound⁷ neither by law nor by honour. Nay, even while he was making those very concessions of which you speak, he betrayed his deadly hatred against the people and their friends.⁸

MACAULAY.

1. Which words are emphatic? 2. τῶν ἀδικημάτων ὑφίσταται. 3. See κάπηλος. 4. Simply 'the tyranny.' 5. In the Relative Sentence. 6. Emphasis: § 45. 7. αἰδεῖσθαι. 8. Use φρονεῖν.

CXVIII. MILTON ON CROMWELL

If in his following rule he overstepped the laws, I pity rather than condemn him. He may be compared¹ to that Maeandrius of Samos of whom Herodotus saith in his Thalia that, wishing to be of all men most just, he was not able; for after the death of Polycrates he offered freedom to the people; and not

till² certain³ of them threatened to call him to a reckoning for what he had formerly done, did he change his purpose, and make himself a tyrant, lest he should be treated as a criminal. Such was the case of Oliver.³ He gave to his country a form of government so free and admirable, that in near six thousand years human wisdom hath never devised any more excellent contrivance for human happiness. To himself he reserved so little⁴ power that it would scarcely have sufficed for his safety, and it is a marvel it could suffice for his ambition. When, after that, he found that the members of his Parliament disputed his right even to that small⁵ authority which he had kept, when he might⁶ have kept all, then indeed I own that he began to govern by the sword those who would not suffer him to govern by the law. MACAULAY.

1. Use *ταὐτὸ παθεῖν*. 2. Emphasis: § 45. 3. Do not repeat this clause similar in sense to 'He may be compared.' Where should the clause come? 4. *τοσοῦτος* means 'so little' as well as 'so great' especially when followed by *ὅσος* and the Infinitive. 5. Predicate: in the Relative Clause. 6. Use *παρέχειν*, Impers.

A specimen translation is given here of a passage from an English orator. The Introductory Note to Exercise CX. should be read again.

CXIX. THE ARMY IN AMERICA

1. The means of enforcing this thralldom are found to be as ridiculous and weak in practice as they are unjust in principle. 2. Indeed I cannot but feel the most anxious sensibility for the situation of General Gage and the troops under his command; thinking him as I do a man of humanity and understanding, and entertaining, as I ever will, the

highest respect, the warmest love, for the British troops. 3. Their situation is truly unworthy; penned up—pining in inglorious inactivity. They are an army of impotence. You may call them an army of safety and guard, but they are in truth an army of impotence and contempt: and, to make the folly equal to the disgrace, they are an army of irritation and vexation. 4. But I find a report creeping abroad, that ministers censure General Gage's inactivity: let them censure him—it becomes them—it becomes their justice and honour. 5. I mean not to censure his inactivity; it is a prudent and necessary inaction; but it is a miserable condition, where disgrace is prudence, and where it is necessary to be contemptible.

LORD CHATHAM.

Architecture—

- (1) and (2) are comments on the situation. (2), being a climax, is introduced by *καὶ μὴν*; see § 53.
- (3) is a description of the situation, justifying these comments. The connexion is *γάρ*.
- (4) is a supposed objection to the speaker's argument. It is introduced by *ἀλλὰ νῦν Δία*: see § 53.
- (5) is the reply to the objection.

Internal Structure—

- (3) Avoid the short sentences of the English. The order is 'Penned up as they are, they are in an unworthy situation, since they are impotent.'
- (4) The short sentences here produce the effect of liveliness and may be imitated in Greek, with *Asyndeton*.
- (5) (Last sentence) Relative Clauses first: then *Epanalepsis*.

Vocabulary—

- (1) 'The means,' *δι' ὧν βιάζεσθε*: cf. § 16.
- 'Practice . . . principle,' *γνώμη μὲν . . . ἐργῶ δέ*.
- (2) 'Anxious sensibility' 'warmest love,' see § 7: either simply *πολλὴν ἀγωνίαν*, or *hendiadys*.
- 'As I ever will,' *καὶ νῦν καὶ τὸν λοιπὸν χρόνον*.
- (3) 'Situation,' use *πάσχειν*.
- 'Of impotence.' A phrase must be used which can be preserved in the following sentence. Impotence is the condition of their service: say *ἐπ' ἀδυναμίᾳ στρατεύεσθαι*.

- ‘Pining etc.,’ cf. Thucydides’ *ἔδρα ἀχθεσθαι*.
 ‘You may call,’ it is implied that the expression used is a
 Euphemism : look out *ὑποκορίζεσθαι*.
 ‘To make the folly,’ use *μωρίαν ὀφλισκάνειν*.
 (4) ‘A report creeps abroad,’ personal : *θρυλοῦσιν*.
 ‘Let them censure,’ *καὶ δὴ*—‘assume that they do.’ See § 53.
 (5) ‘I mean not,’ emphatic pronoun : *ἀλλ’ οὐκ ἔγωγε*.
 ‘Disgrace is prudence,’ the expression would be somewhat
 blunt in Greek, but we can say *τὴν σωφροσύνην αἰσχύνην*
εἶναι περιέστηκεν.

Δί’ ὦν δὲ ταῦτ’ ἐκείνους ἀξιούτε βιάζεσθαι
 γνώμη μὲν δήπου ἄδικ’ ἐστίν, ὦ ἄνδρες, ἔργω δὲ
 φαῦλα καὶ γελοῖα· καὶ μὴν ὅταν σκέψωμαι τὰ τοῦ
 πολέμου καὶ ὡς διάκεινται καὶ ὁ στρατηγὸς αὐτὸς
 καὶ οἱ μετ’ αὐτοῦ, πολλὴν ἔμοιγε παρέχει τὸ
 πρᾶγμ’ ἀγωνίαν, ἐκείνους μὲν ἄνδρα φρόνιμον ἡγου-
 μένῳ καὶ φιλόανθρωπον, τοὺς δὲ στρατιώτας τοὺς
 ἡμετέρους καὶ νῦν καὶ τὸν λοιπὸν αἰὲ χρόνον ἐν
 πάσῃ φιλότῳ καὶ τιμῇ ποιουμένῳ· καθειργμένοι
 γὰρ οὗτοι καὶ ὑφ’ ἡσυχίας ἀχθόμενοι, ἀνάξια δὴ
 πάσχουσιν ἐπ’ ἀδυναμίᾳ στρατευόμενοι. λόγῳ μὲν
 γὰρ ὑμεῖς, ὦ ἄνδρες, ἐπὶ φυλακῇ στρατεύεσθαι
 καὶ σωτηρίᾳ φάσκετ’ αὐτοὺς ὑποκορίζόμενοι, τὸ δ’
 ἀληθῶς εἰπεῖν ἐπ’ ἀδυναμίᾳ καὶ ὀλιγωρίᾳ, καὶ δὴ
 καὶ ἵνα μὴ ἐλάττω τῆς αἰσχύνης καὶ μωρίαν
 ὀφλῶσιν, ἐφ’ ὕβρει καὶ παροξυσμῷ στρατεύονται·
 ἀλλὰ νῆ Δί’ ἐκείνῳ μέμφονται τὴν ἡσυχίαν οἱ
 ἐνθάδε στρατηγοί· τοῦτο γὰρ θρυλοῦσιν ἤδη πολλοί·
 καὶ δὴ μέμφονται, προσήκει νῆ Δί’ αὐτοῖς, δίκαιόν
 ἐστὶ καὶ καλόν· ἀλλ’ οὐκ ἔγωγε μέμφομαι σωφρόνως
 γε τοῦτον καὶ ἀναγκαίως ἡσυχίαν ἄγοντα, εὐδαμῶς·
 οἷς δ’ ἂν τὴν μὲν σωφροσύνην αἰσχύνην περιεστήκη
 γενέσθαι, τὸ δ’ ὀλιγορίαν ἔχειν ἀναγκαῖον ᾗ, πῶς
 οὐχ ἀπάντων ἀθλιώταθ’ οὗτοι πράττουσιν;

CXX. EMANCIPATION

It is sometimes as hard to persuade slaves to be free as it is to compel freemen to be slaves; and in this auspicious scheme¹ we should have both these pleasing tasks on our hands at once. But when we talk of enfranchisement, do we not perceive that the American master may enfranchise too, and arm servile² hands in defence of freedom? A measure to which other people have had recourse more than once, and not without success, in a desperate situation of their affairs.

Slaves as these unfortunate black people are, and dull as all men are from slavery, must they not a little suspect the offer of freedom from that very³ nation which has sold them to their present masters? from that nation, one of whose causes of quarrel with those masters is their refusal to deal⁴ any more in that inhuman traffic?⁵ An offer of freedom⁶ from England would come rather oddly, shipped to them in an African vessel, which⁷ is refused an entry⁸ into the ports of Virginia or Carolina, with a cargo of three hundred Angola negroes. It would be curious to see the Guinea captain attempting at the same instant to publish his proclamation of liberty, and to advertise his sale of slaves.

CHATHAM.

1. 'But this man bids us undertake . . . an auspicious scheme, I must say.' Cf. Introduction, Ex. CX. 2. i.e. although they are slaves. 3. Epanalepsis, § 45. 4. Look out *πορεύσθαι*. 5. Hendiadys, § 25. 6. This clause wants careful arrangement: bring out clearly the implied inconsistency. 7. § 41. 8. *ἐξέλπυσεν*.

Proper names. *Λιβύη, Αἰθιοπες.* Virginia, etc.: say 'excluded from one port or another.' § 17.

CXXI. FRANCHISE REFORM

But, sir, we must judge of a form of government by its general tendency,¹ not by happy accidents.² Every form of government has its happy accidents. Despotism has its happy accidents. Yet we are not disposed to abolish all constitutional checks,³ to place an absolute master over us, and to take our chance whether he may be a Caligula⁴ or a Marcus Aurelius. In whatever way the House of Commons⁵ may be chosen, some able men will be chosen in that way who would not be chosen in any other way. If there were a law that the hundred tallest men in England should be Members of Parliament, there would probably be some able men among those who would come into the House by virtue of this law. If the hundred persons whose names stand first in the alphabetical list of the Court Guide⁶ were made Members of Parliament, there would probably be able men among them. We read in ancient history that a very able king was elected by the neighing of his horse; but we shall scarcely, I think, adopt this mode of election.

MACAULAY.

1. Look out *σύμψας*. — Explain: the exact words need not be repeated in the following sentences. 3. i.e. laws and established customs. 4. Give a parallel from Greek history. 5. Say the *βουλή*: the *ἐκκλησία* was the whole body of citizens. 6. Cf. *κατάλογος* and also the *ληξιαρχικὸν γραμματεῖον*.

What is the Passive of *αἰρεῖσθαι*, to choose?

What is the Passive of *αἰρεῖν*, to take?

CXXII. FRANCHISE REFORM

In one¹ of the most celebrated republics of antiquity, Athens, senators and magistrates were chosen by lot; and sometimes the lot fell fortunately. Once,² for example, Socrates was in office. A cruel and unjust proposition was made by a demagogue. Socrates resisted it at the hazard of his own life.³ There is no event in Grecian history more interesting than that memorable resistance. Yet who would have officers appointed by lot because the accident of the lot may have given to a great and good man a power⁴ which he would probably never have attained in any other way?⁴ We must judge, as I said, by the general tendency of a system. No person can doubt that a House of Commons chosen freely by the middle classes will contain many very able⁵ men. I do not say that precisely⁶ the same able men who would find their way into the present House of Commons will find their way into the reformed House; but that is not the question. No particular man⁷ is necessary to the State. We may depend on it that, if we provide the country with popular institutions,⁸ those institutions⁹ will provide it with great men.

MACAULAY.

1. Ex. VIII. note 4. 2. One period. 3. Emphasis? § 45. 4. See note on Rhetorical Questions, Ex. CX. 5. *διαφέρων*. 6. § 45. 7. § 17. 8. State definitely what is meant. 9. § 37.

CXXIII. IRELAND

You now wonder that you submitted for so many years to the loss of the woollen trade¹ and the de-

privation of the glass trade¹; raised² above your former abject state in commerce, you are ashamed at your past pusillanimity; so when you have summoned a boldness which shall assert the liberties of your country—raised³ by the act, and reinvested, as you will be, in the glory⁴ of your ancient rights and privileges, you will be surprised at yourselves, who⁵ have so long submitted to their violation. Moderation is but a relative⁶ term; for nations, like men,⁷ are only⁸ safe in proportion to the spirit they put forth, and the proud contemplation⁹ with which they survey themselves. Conceive yourselves a plantation, ridden by an oppressive government, and everything you have done is but a fortunate frenzy¹⁰; conceive yourselves to be what you are, a great, a growing, and a proud nation, and a declaration of right is no more than the safe exercise of your indubitable authority.

GRATTAN.

1. i.e. exclusion from the markets. 2. Cf. *πλούσιος ἐκ πένητος γενόμενος*. 3. *θαρρύν*. 4. Hendiadys, § 25. 5. § 44. 6. 'We call moderate not all men on the same grounds, but each class according to circumstances,' § 19. 7. § 54. 8. § 45. 9. 'In so far as they are conscious of a lofty spirit.' 10. i.e. the insurrection.

CXXIV. VISION OF AMERICA

If, amidst these bright and happy scenes of domestic honour and prosperity, that angel should have drawn up the curtain¹ and unfolded the rising glories of his country, and whilst he was gazing with admiration² on the then commercial grandeur of England, the genius should point out to him a little speck,³ scarce visible in the mass of the national

interest,⁴ a small seminal principle, rather than a formed body, and should tell him, "Young man, there is America—which at this day serves for little more than to amuse you with stories⁵ of savage men and uncouth manners; yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world. Whatever England has been growing to by a progressive increase of improvement, brought in by varieties⁶ of people, by succession of civilizing⁷ conquests and civilizing⁷ settlements in a series of seventeen hundred years, you shall see as much added to her by America in the course of a single life!" If this state⁸ of his country had been foretold to him, would it not require⁹ all the sanguine credulity of youth, and all the fervid glow¹⁰ of enthusiasm, to make him believe it?

BURKE.

1. Simply 'the uncertainty of the future.' Indicate the metaphor in the verb. 2. § 36. 3. μέρος. 4. τὰ ὅλα. 5. Plural of the abstract substantive. See § 4. 6. αἰ used adjectivally. 7. § 8. 8. Take up the sentence by οὗτος or τοσούτος. 9. 'He would naturally have disbelieved, had he not,' etc. 10. Look out *ὀνειροπολεῖν*.

CXXV. CIVILIZATION IN AFRICA

Admitting¹ that there exists² in Africa something like to courts of justice; yet what an office of humiliation and meanness is it in us, to take upon ourselves to carry³ into execution the iniquitous sentences of such courts, as if we also were strangers to all religion, and to the first principles³ of justice! But in that country, it is said,⁴ they have gained some knowledge of the principles of justice. Yes, we give

them enough of our intercourse to convey to them the means, and to initiate them in the study of mutual destruction. We give them just enough of the forms of justice to enable them to add the pretext of legal trials to their other modes of perpetrating the most atrocious iniquity. We give them just enough of European improvements to enable them the more effectually to turn Africa into a ravaged wilderness.⁵ Some evidences say that the Africans are addicted to the practice of gambling; that they even sell their wives and children, and ultimately⁶ themselves. Are these, then, the legitimate sources⁷ of slavery? Shall we pretend that we can thus acquire an honest right⁸ to exact the labour of these people? CHATHAM.

1. Conjunction, § 53. 2. What is the accent on *ἐστὶ* in this sense? 3. Neuter article; cf. § 13. 4. Conjunction. 5. § 25. 6. § 33. 7. ἀφορμὴ. Metaphor? 8. δίκαιος εἶναι.

CXXVI. COMPROMISE

We Englishmen¹ stop very short² of the principles upon which we support any given part of our constitution; or even the whole of it together. I could easily, if I had not already tired you, give you very striking and convincing instances³ of it. This is nothing but what is natural and proper. All government, indeed every human benefit and enjoyment, every virtue, and every prudent act, is founded⁴ on compromise and barter. We balance inconveniences; we give and take; we remit some rights that we may enjoy others; and we choose rather to be happy citizens than subtle disputants. As we must give

away some natural liberty to enjoy civil,⁵ advantages, so we must sacrifice some civil liberties, for the advantages to be derived from the communion and fellowship of a great empire. But, in all fair dealings,⁶ the thing bought must bear some proportion to the purchase paid. None will barter away the immediate jewel of his soul. Though a great house is apt to make slaves⁷ haughty, yet it is purchasing a part of the artificial⁸ importance of a great empire too dear to pay for it all essential rights, and all the intrinsic⁹ dignity of human nature. BURKE.

1. *πάτριόν ἐστιν ἡμῶν*. 2. § 7. 3. Simply *τεκμήρια*. 4. Look out *συνίστασθαι*; cf. Latin *contineri*. 5. Use *πολιτεύεσθαι*. 6. *χρηματισμός*. 7. Even slaves. What is the argument? 8. *λόγω μὲν σεμνύνεσθαι*. 'Nominally to plume one's self on a great empire, but really to sacrifice, etc., is the reverse of well.' 9. *ἀνθρώποις προσήκων*.

CXXVII. AN IMPERATIVE CALL

Besides, Sir, to speak the plain truth, I have in general no very exalted opinion of the virtue of paper¹ government; nor of any politics in which the plan² is to be wholly separated from the execution.² But when I saw that anger and violence prevailed every day more and more, and that things were hastening³ towards an incurable alienation of our colonies, I confess⁴ my caution gave way.³ I felt this, as one of those few moments⁶ in which decorum yields to a higher duty.⁷ Public calamity is a mighty leveller⁸; and there are occasions when any, even the slightest, chance of doing good must be laid hold on even by the most inconsiderable person.

To restore order and repose to an empire so great

and so distracted as ours is, merely in the attempt, an undertaking that would ennoble⁹ the flights of the highest genius, and obtain pardon for the efforts of the meanest understanding. Struggling a good while with these thoughts, by degrees I felt myself more firm. I derived, at length, some confidence from what in other circumstances usually produces timidity. I grew less anxious,¹⁰ even from the idea of my own insignificance.

BURKE.

1. Cf. Dem. *δυνάμεις ἐπιστολιμαῖοι*, paper forces. 2. *βούλημα*: *ἔργον* or *διοίκησις*. 3. *βαδίζειν*. 4. *τότ' ἤδη*. 5. Use *ἀνέχεσθαι*. 6. *εἰ μὴ πρότερον . . . ἀλλὰ νῦν γε*. 7. Say what it is. 8. § 35. 9. 'Invests even the wise with greater glory.' 10. Only repeats 'more firm.' Combine the rest of the sentence with the last one: 'What usually produces timidity—lest one be of no account—this inspired me, etc.'

CXXVIII. CONDITIONS OF EMPIRE

Who are you that¹ you should fret and rage, and bite the chains² of nature? Nothing worse happens³ to you than does to all nations who have extensive empire; and it happens in all the forms⁴ into which empire can be thrown. In large bodies,⁵ the circulation⁶ of power must be less vigorous at the extremities. Nature has said it. The Turk cannot govern Egypt, and Arabia, and Curdistan, as he governs Thrace; nor has he the same dominion in Crimea and Algiers which he has at Brusa and Smyrna. Despotism itself is obliged to truck and huckster.⁷ The Sultan gets such⁸ obedience as he can. He governs with a loose rein, that he may govern at all; and the whole of the force and vigour

of his authority in his centre is derived from a prudent relaxation⁹ in all his borders. Spain, in her provinces, is, perhaps, not so well obeyed as you are in yours. She complies too: she submits: she watches times. This is the immutable condition, the eternal law,¹⁰ of extensive and detached empire.

BURKE.

1. § 46. 2. § 13, note. 3. Use *πάσχειν*. 4. 'Of whatsoever kind.' adjective, § 17. 5. Combine with the previous sentence and make a comparison: 'as in a body, so in an empire, etc.' 6. The metaphor is of course impossible: cf. *λήγειν τῆς ἀκμῆς*. 7. Cf. Plato's *μαθήματα καπηλεύειν*. 8. § 45. 9. § 16. 10. Cf. Demosthenes' *ἀθάνατος πεπηγώς*.

Proper names. Ἀραψ, Καρδοῦχοι, Σάρδεις, Σούσα. Substitute the Persian for the Turk.

THE RHETORICAL STYLE IN HISTORY

This style, of which Macaulay may be taken as the type, presents some features which may be conveniently noticed here.

(1) **Lack of Subordination.** All the sentences are, so to speak, in the same plane.¹ One must, of course, in translating into Greek, discard the short unrelated sentences of the English, but in doing so care must be taken to retain the proper sequence of ideas. It will often be found that the order of thought, though not the syntax, follows the English, e.g.

One aged Macdonald was found alive. He was probably too infirm to fly; and, as he was above seventy, was not included in the orders under which Glenlyon acted. Hamilton murdered the old man in cold blood.

This will become, in the periodic style of Greek—

One aged Macdonald, found there still alive, probably through infirmity having been unable to fly, Hamilton murdered, though it was not in the orders to kill men over seventy.

(2) The English historian often writes like an **advocate** addressing an audience, e.g.

¹ As a matter of fact, the English paragraph corresponds, in its intention, to the Greek period. The purpose of each sentence is determined by its context.

Monmouth should have reflected that it was not for him to fly.

How could they venture to assume that James would not deceive them again?

Such appeals to the reader's feelings would be out of place in the judicial style of a Greek historian. We must simply say 'Monmouth **did** not reflect,' and so forth.

(3) **Indirect Predicate.** An important fact is frequently introduced obliquely by an English historian, e.g.

The brave old man, during the few hours of life which remained to him, was overwhelmed with salutations.

This is the first announcement of the important fact that the Bishop was about to die, and it must be given its proper prominence in Greek, e.g.

He was overwhelmed with congratulations, but he was not after all to survive them long. For, etc.

(4) Macaulay had his own "heightened and telling way of putting things." Many of his phrases and expressions must be subjected to a certain *μείωσις* before being turned into Greek. For some expressions Greek parallels may be found, but whether in any given case they can be used, whether, for example, 'the life of a dog' can be translated *λαγὼ βίος* depends on the context and the style of piece. There is much in Plato that would not do in the pages of Thucydides.

(5) **Rhetorical Repetition.** Parallelism has been dealt with in § 55. A sentence like the following is more complicated:

The Tories hated him for protecting the Dissenters. The Whigs hated him for protecting the Tories.

One sometimes hears it said that Greek cannot render such an antithesis. There are few things in the way of expressing thought worth doing at all which Attic Greek cannot do. But *sua cuique locutio*. As a matter of fact the antithesis would appear in Greek as an antithesis within the sentence:

They hated him, Tories and Whigs both alike, each for protecting the others' enemies. (Cf. § 17.)

(6) **Literary Subject and Ornamental Epithet.** Cf. § 44 note. The rule for dealing with these is simple. Do they or do they not add to the sense? If they do, they must be rendered, in one way or another, predicatively. If they do not, they must go; superfluous ornament is alien to the simplicity of Attic Greek.

A specimen translation is here given of a passage from Macaulay's *History*.

CXXIX. JAMES II. AND RESTORATION

1. James had indeed persuaded himself that, even if the English fleet should fall in with him, it would not oppose him. 2. He imagined that he was personally a favourite with the mariners of all ranks. His emissaries had been busy among the naval officers, and had found some who remembered him with kindness, and others who were out of humour with the men now in power. 3. All the wild talk of a class of people not distinguished by taciturnity or discretion was reported to him with exaggeration, till he was deluded into a belief that he had more friends than enemies on board of the vessels which guarded our coasts. 4. Yet he should have known that a rough sailor, who thought himself ill-used by the Admiralty, might, after the third bottle, when drawn on by artful companions, express his regret for the good old times, curse the government, and curse himself for being such a fool as to fight for that government, and yet might be by no means prepared to go over to the French on the day of battle.

Architecture—

This is sufficiently explained by the paragraph numbering.

Internal Structure—

2. 'His emissaries, etc.' This sentence is subordinate, giving the reason for James's delusion.
3. 'He was deluded' is the principal verb. The form of sentence, though common in English, is not Greek.
4. Care must be taken to bring out the antithesis. λόγῳ μὲν . . . ἔργῳ δέ will make this clearer.

Vocabulary—

2. 'Had been busy.' πρᾶττειν = to intrigue, διαπειρᾶσθαι = *sollicitare*.
3. 'A class of people.' There is no doubt about the subject, which is 'the sailors': put the expression in apposition, 'men by nature neither reserved nor cautious.'
- 'Wild talk': of course, in the verb of a relative sentence, § 16. For the verb cf. μέγα λέγειν or δεινοπαθεῖν.
- 'With exaggeration.' ἐπὶ μείζον ἀγγέλλειν.
- 'Deluded into a belief.' Hendiadys, § 36, or simply ἐξαπατᾶν ὥς.
4. 'He should have known.' See *Introd. supra* (2).
- 'Rough sailor.' What is the function of the adjective? § 43.
- 'After the third bottle': say εὖ ἔχειν τῆς μέθης.
- 'Companions.' συμπόται will add point to the narrative.
- 'Express regret,' simply ποθεῖν. Similarly θαυμάζειν according to its context may mean 'to express one's wonder,' or 'wonderingly to enquire.'
- 'For being such a fool.' πολλὴν αὐτοῖς ὀνειδίξειν τὴν εὐθθειαν.
- 'By no means, etc.' οὐδ' ἀρχὴν ἐπινοῆσαι, 'he might never even have thought of it.'

Τῷ γὰρ Θεμιστοκλεῖ συνέβη δὴ τότε πεπικέναι αὐτὸν οὐκ ἂν ἀντιστήναί οἱ τὰς τῶν Ἀθηναίων ναῦς οὐδ' εἰ προσμίξειαν· αὐτὸς γὰρ ῥήθη σύμπασι τοῖς ναύταις προσφιλὴς εἶναι, πραξάντων τινῶν τῶν παρ' αὐτοῦ πρὸς τοὺς τριηράρχους καὶ ἀπὸ τούτων πυθόμενος τοὺς μὲν μετ' εὐνοίας αὐτοῦ μεμνημένους, ἐτέρους δ' αὖ πρὸς τοὺς ἐν τέλει τότ' ὄντας ἀηδῶς διακειμένους· ἐπὶ μείζον δ' ἀπαγγελθεντων ὅσων ἐδεινοπάθουν ἐκεῖνοι, ἄνδρες οὔτε κρυψίνοι οὔτε φυλακτικοὶ πεφυκότες, οὕτω δὴ ἐξηπατήθη ὥς ἄρ' οὐ μᾶλλον ἐχθροὺς ἢ φίλους

ἔχοι τοὺς περὶ τὴν Ἀττικὴν ἐπὶ νεῶν φυλάττοντας·
 ἐκεῖνο δ' οὐκ ἐλογίζετο, ὅτι ἄνδρες ναῦται καὶ ὑπὸ
 τῶν στρατηγῶν ἐλαπτοῦσθαί τι δοκοῦντες αὐτοῖς,
 λόγῳ μὲν ἔμελλον, ὁπότ' εὖ τῆς μέθης ἔχοιεν, ἄλλως
 τε καὶ δεξιῶς ὑπαγομένων τῶν αἰεὶ συμποτῶν, καὶ
 τὰρχαῖα ποθέσεσθαι καὶ τῶν μὲν ἐν τέλει κατα-
 βόήσεσθαι, αὐτοῖς δὲ πολλὴν ὄνειδιεῖν τὴν εὐήθειαν
 ὅτι ἐκεῖνοις συναγωνίζονται, ἔργῳ μέντοι οὐδ' ἀρχὴν
 αὐτοὺς εἰκὸς ἦν ἐπινοῆσαι πρὸς τοὺς Πέρσας, εἴ
 ποτε διὰ μάχης ἔλθοιεν, αὐτομολῆσαι.

CXXX. WILLIAM III

The king watched these events with painful¹ anxiety. He was weary of his crown. He had tried to do justice to both the contending parties; but justice would satisfy neither. The Tories² hated him for protecting the Dissenters. The Whigs³ hated him for protecting the Tories. The amnesty³ seemed to be more remote than when, ten months before, he first recommended it from the throne. The last campaign in Ireland had been disastrous. It might well be that the next campaign would be more disastrous still. The malpractices,⁴ which had done more than the exhalations⁵ of the marshes of Dundalk to destroy the efficiency of the English troops, were likely to be as monstrous as ever. Every part of the administration was thoroughly disorganised; and⁶ the people were surprised and angry because a foreigner,⁷ newly come among them, imperfectly acquainted with them, and constantly thwarted by them, had not, in

a year, put the whole machine⁸ of government to rights.

MACAULAY.

Architecture. There are three principal reasons given for the king's despondency: one sentence will suffice for each. There need not be more than five altogether.

1. § 7. 2. See Introductory note, Ex. CXXIX. 3. 'What he had recommended concerning amnesty.' 4. *πονηρία*; or use some specific word like *ὑφαιρέσθαι*. 5. 'The pestilential character.' 6. What is the meaning of 'and' here? 7. § 44, note. 8. Cf. § 13. τὰ τῆς ὅλης πολιτείας.

CXXXI. WILLIAM ABDICATES

The king felt that he could not, while thus situated, render any service to that great cause to which his whole soul¹ was devoted. Already the glory which he had won by conducting to a successful issue the most important enterprise of that age was becoming dim. Even his friends had begun to doubt whether he really possessed all that sagacity and energy which² had a few months before extorted the unwilling admiration of his enemies. But he would endure his splendid slavery no longer. He would return to his native country. He would content himself with being the first citizen of a commonwealth to which the name of Orange was dear. As such, he might still be foremost³ among those who were banded together⁴ in defence of the liberties of Europe. As for the turbulent and ungrateful islanders,⁵ who detested him because he would not let them tear each other in pieces, Mary must try what she could do with them. She was born on their soil.⁶ She spoke their language.⁶ If⁷ she had little knowledge

of politics and war, she had what might be more useful,^s feminine⁹ grace and tact, a sweet temper, a smile and a kind word for everybody. MACAULAY.

Architecture. See Introductory note, Ex. CXXIX.

1. Cf. ὅλος εἶναι πρὸς, or ὅλος σπουδάζειν. 2. § 37. 3. πρωτεία ἔχειν. 4. συμμάχεσθαι. 5. § 44, note. 6. Compounds with ὁμο-. 7. §§ 48, 50. 8. 'Yet having feminine grace, etc., she might advantage the state more.' 9. § 20.

CXXXII. WILLIAM AND HIS MINISTERS

He secretly ordered preparations to be made for his voyage. Having done this, he called together a few of his chief counsellors, and told them his purpose. A squadron, he said, was ready to convey him to his country. He had done¹ with them. He hoped that the Queen would be more successful. The ministers were thunderstruck. For once all quarrels were suspended. The Tory Caermarthen on one side, the Whig Shrewsbury on the other, expostulated and implored with a pathetic vehemence rare in the conferences of statesmen.² Many tears were shed. At length the king was induced to give up, at least for the present, his design of abdicating the government. But he announced another design which he was fully determined³ not to give up. Since he was still to remain at the head of the English administration,⁴ he would go himself to Ireland. He would try⁵ whether the whole royal authority,⁶ strenuously exerted on the spot where the fate of the empire was to be decided, would suffice to prevent speculation and to maintain discipline. MACAULAY.

Architecture. Many of these short sentences are subordinate in function and must be placed in their proper relation. See Introductory note, Ex. CXXIX.

1. χαίρειν ἔαν. 2. 'More pathetically than is natural to (ἡ κατὰ) statesmen.' 3. Use δύσχυρίσθαι. 4. τὰ πράγματα. 5. εἰ πως. 6. Subject? Say 'whether being present in his royal person.' Cf. Introductory note, Ex. XC. Adjectives in -ικός.

CXXXIII. THE DESERT

It was now that he entered on what may be called¹ the Desert—an endless breadth or succession of undulations like the sea, without any cultivation or even² any tree; nothing but wormwood and various aromatic³ shrubs. Here too the astonished⁴ Greeks saw, for the first time, wild asses, antelopes, ostriches, bustards, some of which afforded sport, and occasionally food, to the horsemen who amused themselves by chasing them; though the wild ass was swifter⁵ than any horse, and the ostrich altogether unapproachable. Five days' march brought them to Corsote, a town which had been abandoned⁶ by its inhabitants—probably, however, leaving the provision-dealers behind, as had before happened at Tarsus in Cilicia⁷: since⁸ the army here increased their supplies for the onward march. All that they could obtain was required,⁹ and was indeed insufficient, for the trying journey which awaited them. For thirteen successive days and ninety computed parasangs did they march along the left bank of the Euphrates, without provisions, and even without herbage, except in some few places.

GROTE.

1. ὥς εἰπεῖν. 2. ἄλλος, § 53. 3. Cf. Ex. XXVI., Introductory note. 4. § 43. 5. Say what is implied that 'it was never caught.' 6.

‘πόλις ἐρήμη, for the inhabitants, etc.’ 7. Case? 8. § 53. 9. Take with previous sentence, ‘They got supplies, all that they could. indeed, though insufficient, etc.’

Proper names. Κορσωτή, Ταρσοί, Κιλικία, Εὐφράτης.

CXXXIV. THE DESERT

Their flour was exhausted, so that the soldiers lived for some days altogether¹ upon meat, while many baggage animals perished of hunger. Moreover the ground² was often heavy and difficult, full of hills and narrow valleys, requiring the personal efforts of every man to push the cars and waggons at particular junctures;³ efforts in which the Persian courtiers of Cyrus, under his express orders, took zealous part,⁴ toiling in the dirt with their ornamented⁵ attire. After these thirteen days of hardship they reached Pylae, near the entrance of the cultivated territory of Babylonia, where they seem to have halted five or six days to rest and refresh. There was⁶ on the opposite side of the river, at or near this point, a flourishing city named Charmande: to which many of the soldiers crossed over, by means of skins stuffed⁷ with hay, and procured plentiful supplies, especially⁸ of date wine and millet.

GROTE.

1. διαγίγνεσθαι, § 36. 2. i.e. the roads. 3. ὅτε τύχοι, ὅτε δέοι. 4. συμπεροθιμείσθαι. Case? 5. § 43. 6. This sentence gives the reason for the assumption in the last. 7. ‘Having stuffed skins.’ 8. Ex. XXXIV., Introductory note.

CXXXV. BISHOP WALKER

The brave old man, during the few hours¹ of life which remained to him,² was overwhelmed with

salutations and congratulations. Unhappily³ he had, during the siege in which he had so highly distinguished himself, contracted a passion⁴ for war; and he easily persuaded himself that, in indulging this passion, he was discharging a duty to his country and his religion. He ought to have remembered that the peculiar circumstances which had justified⁵ him in becoming a combatant had ceased to exist, and that, in a disciplined army led by generals of long experience and great fame, a fighting divine⁶ was likely to give⁷ less help than scandal. The Bishop elect was determined to be wherever danger was; and the way in which he exposed himself excited the extreme disgust of his royal patron, who⁸ hated a meddler⁹ almost as much as a coward.⁹ A soldier¹⁰ who ran away from a battle and a gownsman who pushed himself into a battle were the two objects which most strongly excited William's spleen. MACAULAY.

1. *ὥρα* as a division of time denoted the twelfth part of the day between sunrise and sunset: but it would be out of place here. 'A few days,' though less vivid, would be equally true. 2. See Introductory note, Ex. CXXIX. 3. § 36, note. 4. Cf. Introduction, Ex. XC. 5. See remarks, Ex. XVII. 6. § 21. 7. § 27. 8. § 44. 9. Abstract nouns. 10. What word should come first in this sentence?

CXXXVI. PERUVIAN MONUMENTS

Those who may distrust the accounts of Peruvian industry,¹ will find their doubts removed on a visit to the country. The traveller² still meets, especially in the central regions of the table-land, with memorials of the past, remains of temples, palaces, fortresses, terraced mountains, great military³ roads, aqueducts, and other public works, which,⁴ whatever degree of

science they may display in their execution,⁵ astonish him by their number, the massive character of the materials, and the grandeur of the design. Among them, perhaps, the most remarkable are the great roads, the broken⁶ remains of which are still in sufficient preservation to attest⁷ their former magnificence. There were many of these roads traversing⁸ different parts of the kingdom. PRESCOTT.

1. 'Those who doubt whether the works of the Peruvians were so great as tradition reports' (*ὅσον κατέχει ὁ λόγος*). 2. § 12. 3. Note, Ex. XXVI. 4. § 49. 5. Cf. *ὅπως ἂν καὶ ἔχῃς τῆς μνήμης*. 'whatever be the state of your memory.' 6. § 43. 7. § 37. 8. *ἀγείν*.

CXXXVII. FIESCO

As soon as he rejoined his companions, he allotted each his proper station; some were appointed to assault and seize the different¹ gates of the city; some to make themselves masters of the principal streets or² places of strength: Fiesco reserved³ for himself the attack of the harbour where Doria's galleys were laid up, as the post of chief importance, and of greatest danger. It was now midnight, and the citizens slept in the security of peace,⁴ when this band of conspirators, numerous, desperate, and well armed,⁵ rushed out to execute their plan. They surprised some of the gates, without meeting with any resistance. They got possession of others after a sharp conflict with the soldiers on guard. Verrina, with the galley which had been fitted out against the Turks, blocked up the mouth of the Darsena, or² little harbour where Doria's fleet lay. All possibility of escape being cut off by this precaution, when Fiesco attempted to enter the

galleys from the shore, to which they were made fast, they were in no condition⁶ to make resistance, as they were not only unrigged and disarmed, but had no crew on board, except the slaves chained to the oar.

ROBERTSON.

1. What does this mean? 2. What is the meaning of 'or' in these places? 3. Such words need not be repeated if a suitable word is used in the first sentence. 4. § 20. 5. Cf. Introduction, Ex. XXII. 6. Say simply they 'did make no resistance.'

CXXXVIII. GUERRILLA WARFARE

While¹ both avoided any decisive action, they harassed each other by attacking small parties, beating up quarters,² and intercepting convoys. Their operations,³ though little memorable in themselves, kept the passions of both factions in perpetual exercise and agitation,⁴ and wrought them up, at last, to a degree of fury, which rendered them regardless not only of the laws⁵ of war, but of the principles of humanity. Nor was it in the field alone, and during the heat of combat, that this implacable rage appeared; both parties hanged the prisoners which they took, of whatever rank or quality, without mercy, and without trial. Great numbers suffered in this shocking⁶ manner; the unhappy⁶ victims were led⁷ by fifties at a time, to execution; and it was not till both sides had smarted severely, that they discontinued this barbarous practice,⁸ so reproachful to the character of the nation.

ROBERTSON.

The adjectives require special care: see §§ 43, 44.

1. Parataxis. 2. i.e. attacking troops in camp. 3. Subject? § 37. 4. See *παρὰκινεῖν*. 5. Not, of course, νόμος: look out *νομίζεω*. 6. § 44, note. 7. § 40. 8. Bring in the idea after 'execution.'

THE PERIOD

Two examples are here given of Periodic Construction: the first, from Plato, of a naïve kind, built up with participles after the manner described in § 47; the second, from Thucydides, more deliberate and artistic. Translate into English and, afterwards, back into the Greek:—

1. The Sin of Archelaus

Νῦν δὲ θαυμασίως ὡς ἄθλιος γέγονεν, ἐπεὶ τὰ μέγιστα ἠδίκηκεν, ὅς γε πρῶτον μὲν τοῦτον αὐτὸν τὸν δεσπότην καὶ θεῖον μεταπεμψάμενος ὡς ἀποδώσων τὴν ἀρχὴν ἣν Περδίκκας αὐτὸν ἀφείλετο, ξενίσας καὶ καταμεθύσας αὐτόν τε καὶ τὸν υἱὸν αὐτοῦ Ἀλέξανδρον, ἀνεψιὸν αὐτοῦ, σχεδὸν ἡλικιώτην, ἐμβαλὼν εἰς ἄμαξαν νύκτωρ ἐξαγαγὼν ἀπέσφαξέ τε καὶ ἠφάνισεν ἀμφοτέρους· καὶ τὰῦτα ἀδικήσας ἔλαθεν ἑαυτὸν ἀθλιώτατος γενόμενος καὶ οὐ μετέμνησεν αὐτῷ, ἀλλ' ὀλίγον ὕστερον τὸν ἀδελφόν, τὸν γνήσιον τοῦ Περδίκκου υἱόν, παῖδα ὡς ἑπταετῆ, οὗ ἡ ἀρχὴ ἐγίνετο, κατὰ τὸ δίκαιον, οὐκ ἐβουλίθη εὐδαίμων γενέσθαι δικαίως ἐκθρέψας καὶ ἀποδοῦναι τὴν ἀρχὴν ἐκεῖνῳ, ἀλλ' εἰς φρέαρ ἐμβαλὼν ἀποπνίξας πρὸς τὴν μητέρα αὐτοῦ Κλεοπάτραν χῆνα ἔφη δεικνόντα ἐμπεσεῖν καὶ ἀποθανεῖν.

PLATO.

2. The Recovery of Antandrus

Τοῦ δ' αὐτοῦ θέρους τῆς Ἀντάνδρου ὑπὸ τῶν Μυτιληναίων ὥσπερ διεννοοῦντο μελλούσης κατασκευάζεσθαι, οἱ τῶν ἀργυρολόγων Ἀθηναίων στρατηγοί, Δημόδοκος καὶ Ἀριστείδης, ὄντες περὶ Ἑλλάσποντον (ὁ γὰρ τρίτος αὐτῶν Λάμαχος δέκα ναυσὶν ἐς τὸν πόντον ἐσεπεπλεύκει) ὥς ᾗσθάνοντο τὴν παρασκευὴν τοῦ χωρίου καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι μὴ ὥσπερ τὰ Ἄναια ἐπὶ τῇ Σάμῳ γένηται, ἔνθα οἱ φεύγοντες τῶν Σαμίων καταστάντες τοὺς τε Πελοποννησίους ὠφέλουν ἐς τὰ ναυτικά κυβερνήτας πέμποντες καὶ τοὺς ἐν τῇ πόλει Σαμίους ἐς ταραχὴν καθίστασαν καὶ τοὺς ἐξιόντας ἐδέχοντο· οὕτω δὲ ξυναγείραντες ἀπὸ τῶν συμμάχων στρατιὰν καὶ πλεύσαντες, μάχῃ τε νικήσαντες τοὺς ἐκ τῆς Ἀντάνδρου ἐπεξελθόντας, ἀναλαμβάνουσι τὸ χωρίον πάλιν.

THUCYDIDES.

CXXXIX. EDWARD V. AND GLOUCESTER

These two not bearing each to other so much love, as hatred both to the Queen's blood, accorded¹ together with the Duke of Gloucester, that they would remove from the King all his mother's friends, under the name of their enemies. Whereupon the Duke of Gloucester, being advertised that the Lords about the King intended to bring him to London, to his coronation,² accompanied with such a number of their friends, that it should be hard for him to bring his purpose to pass, without the assembling and gathering of people, and in manner of open war, whereof³ the end, he knew, was doubtful, and in the which, the King being on the other side, his part should have the name and face⁴ of rebellion: he secretly therefore,⁵ by divers means, caused the Queen to be persuaded that it was neither⁶ need and⁶ should also be dangerous for the King to come up so strong; for as now, every lord loved other, and no other thing studied for, but the triumph of his coronation, and honour of the King.

SIR THOMAS MORE.

Architecture. Read carefully the second example given above.

1. κοινολογείσθαι. 2. εἰς ἀρχὴν καθιστάναι or τὰ γέρα περιτιθέναι.
3. 'Since he knew.' 4. δόξαν ἔχειν. 5. Ἐpanalepsis: so exactly in Greek. 6. οὐχ ὅτι . . ἀλλὰ καί: or as in English οὐτε . . τε.

CXL. EDWARD V. AND GLOUCESTER

And if the Lords about the King should assemble in the King's name much people, they should give the lords betwixt whom and them there had been sometime debate¹ an occasion to fear and suspect, lest they should gather this people not for the King's safeguard, whom no man impugned,² but for their destruction, having more regard to their old variance, than to their new atonement; for the which³ cause they on the other part might assemble men also for their defence, whose³ powers she knew well stretched far; and thus should all the realm fall in an uproar, and of the mischief that thereof should ensue (which was likely to be not a little) the most harm was like to fall where she least would, and then all the world would put her and her kindred in the blame: saying that they had unwisely and untruly broken the amity and peace,⁴ which the King her husband had so prudently made between her kindred and his, which amity his kin had always observed.

SIR THOMAS MORE.

1. διαφέρεσθαι. *2. ἐπιβουλεύειν: Oratio obliqua. 3. § 49. 4. αἱ διαλλαγαί. The pronouns in the last sentence want careful management.

CXLI. FLIGHT OF MONMOUTH

The day was about to break. The event of a conflict on an open plain¹ by broad sunlight could not be doubtful for a moment. Yet Monmouth should² have felt that it was not for him to fly, while

thousands whom affection for him had hurried to destruction were still fighting manfully in his cause. But vain hopes and the intense love of life prevailed. He saw³ that if he tarried the royal cavalry would soon intercept his retreat. He mounted, and rode from the field.

MACAULAY.

Architecture. One period.

1. *εὐπυχωπία*. 2. Say that he 'did not disdain.' 3. This sentence comes logically before the previous one.

CXLII. DEATH OF FIESCO

Just as he was about to leave the harbour, where everything had succeeded to his wish, that he might join his victorious¹ companions, he heard some extraordinary uproar on board the admiral's galley. Alarmed at the noise, and fearing that the slaves might break their chains, he ran thither; but the plank² which reached from the shore to the vessel happening to overturn, he fell into the sea, whilst he hurried forward too precipitately. Being loaded with heavy³ armour, he sank to the bottom, and perished in the very moment⁴ when he must have taken full possession of every thing that his ambitious heart could desire. Verrina was the first who discovered this fatal accident, and foreseeing at once all its consequences,⁵ concealed it with the utmost industry⁶ from every one but a few leaders of the conspiracy.

ROBERTSON.

1. Predicative. 2. Look out ἀποβάθρα. 3. Predicative position. 4. Use παρὰ τοσούτον, § 32. 5. Indicate more definitely. 6. παντὶ τρώῃ; πάντα πρᾶττειν ὅπως.

CXLIH. MONMOUTH AND JAMES

Then Monmouth threw himself on the ground, and crawled to the King's feet. He wept. He tried to embrace his uncle's knees with his pinioned arms.¹ He begged for life, only life, life at any price.² He owned that he had been guilty of a great crime, but tried to throw the blame on others, particularly on Argyll, who would rather have put his legs into the boots³ than have saved his life by such baseness. By⁴ the ties of kindred, by⁴ the memory of the late King, who had been the best and truest of brothers,⁵ the unhappy man adjured James to show some mercy. James gravely replied that this repentance was of the latest, that he was sorry for the misery which the prisoner had brought on himself, but that the case was not one for lenity. A Declaration⁶ filled with atrocious⁷ calumnies had been put forth. The regal title had been assumed. For treasons so aggravated there could be no pardon on this side the grave.

MACAULAY.

Architecture. Begin by deciding clearly which are to be the principal sentences in the Greek. The number of sentences may be reduced to at least a half of the English.

1. *χείρες*: *βραχιῶν* is rarely found in prose. 2. 'He offered to endure any punishment so as not to die': cf. also *βίος ἀβίωτος*. 3. See *ἐπὶ τροχοῦ στρεβλοῦν*. 4. *προβάλλεσθαι, ἀναμνησκείν*. 5. See Introductory note, Ex. XC. *φιλο-* compounds. 6. *προγράφη*. 7. The strongest Greek expression is *ῥητὰ καὶ ἄρρητα*, Lat. *dicenda facienda*.

CXLIV. KILLIECRANKIE

The enemy meanwhile had made his way up the pass. The ascent¹ had been long and toilsome: for

even the foot had to climb by twos and threes; and the baggage horses, twelve hundred in number, could mount only one at a time. No wheeled carriage had ever been² tugged up that arduous path. The head of the column had emerged and was on the table land, while the rearguard was still³ in the plain below. At length the passage was effected; and the troops found themselves in a valley of no great extent. Their right was flanked by a rising ground, their left by the Garry. Wearied with their morning's⁴ work, they threw themselves on the grass to take some rest and refreshment. Early in the afternoon they were roused by an alarm that the Highlanders were approaching. Regiment after regiment started up and got into order. In a little while the summit of an ascent which was about a musket shot before them was covered with bonnets and plaids.⁵ Dundee rode forward for the purpose of surveying the force with which he was to contend, and then drew up his own men with as much skill as their peculiar character⁶ permitted him to exert.

MACAULAY.

1. § 38. 2. Express what is implied, 'nor was it then tugged up.'
3. *ἀνα* in both clauses. 4. Explain. 5. If necessary say 'men clad in the native dress of the country,' in apposition to 'enemy.' 6. i.e. 'the separate organization of each clan.'

CXLV. JUDGMENT OF WOMEN

I was conveyed, methought, into the entrance of the infernal regions, where I saw Rhadamanthus, one of the judges of the dead, seated in his tribunal. On his left hand stood the keeper of Erebus, on the right

the keeper of Elysium. I was told he sat upon women that day, there being several of the sex lately arrived who had not yet their mansions assigned them. I was surprised to hear him ask every one of them the same question, namely, "What they had been doing?" Upon this question being proposed to the whole assembly, they stared one upon another, as not knowing what to answer. He then interrogated each of them separately. "Madam," says he to the first of them, "you have been upon the earth above fifty years; what have you been doing there all this while?" "Doing?"¹ says she, "really² I do not know what I have been doing: I desire I may have time given me to recollect." ADDISON.

Architecture. Read again Introduction, Ex. L.

1. A repeated question like this becomes in Greek the Indirect Question. 2. Oath. See Introductory note, Ex. L.

Proper names. Παδάμανθος, Ἐρεβος Ἐρέβους, Ἡλύσιον.

CXLVI. JUDGMENT OF WOMEN

After about half an hour's¹ pause she told him that she had been playing at crimp; upon which Rhadamanthus beckoned to the keeper on his left hand, to take her into custody." "And you, madam," says the judge, "that look with such a soft and languishing² air; I think you set out for this place in your nine-and-twentieth year, and what have you been doing all this while?" "I had a great deal of business³ on my hands," says she, "being taken up the first twelve years of my life in dressing a jointed baby,⁴ and all

the remaining part of it in reading, plays and romances." "Very well," says he, "you have employed your time to good purpose. Away with her!"⁵

ADDISON (*Guardian*, 158).

1. See note, Ex. CXXXV. 2. § 43. 3. πράγματα. 4. εἶδωλον. 5. λαβῶν ἀπάγειν.

NOTE ON ASYNDETON

A long list of Nouns is often written in Greek in Asyndeton, that is, without connecting conjunctions. The intention of Asyndeton is twofold.

First, it produces an effect of liveliness and rapidity. Secondly, it indicates that the list of words is not exhaustive, and that those mentioned are to be taken as specimens.

If the list is a very long one, the monotony may be broken by inserting between groups of words which go together, such conjunctions as *εἶτα*, *ἔπειτα*, *καὶ δὲ*.

Again, within the Asyndeton, words which are nearly related may still be connected by *καί*, as in the English sentence "They killed every one in the town, woman and child, old and young, hale and sick."

See further § 52.

CXLVII. DESCRIPTION OF WAR

I could not forbear shaking my Head and smiling a little at his Ignorance. And being no Stranger to the Art of War, I gave him a Description of Cannons, Culverins,¹ Muskets, Bullets, Powder,² Swords, Bayonets, Sieges, Retreats, Attacks, Undermines, Countermines, Bombardments, Seafights; Ships sunk with a Thousand men, Twenty Thousand killed on each side: dying Groans, Limbs flying in the Air,³ Smoak, Noise, Confusion, trampling to Death under Horses' Feet; Flight, Pursuit, Victory; Fields strewed with Carcases left for Food for Dogs and Wolves, and Birds of Prey; Plundering, Stripping, Ravishing, Burning, and Destroying. And to set forth the Valour of my own dear⁴ Countrymen, I assured him that I had seen them blow up⁵ a Hundred Enemies at once in a Siege, and as many in a Ship, and beheld the dead Bodies come down in Pieces⁶ from the Clouds, to the great Diversion of the Spectators.

SWIFT.

Architecture. See the Introductory note.

1. Say 'catapults and machines of all kinds.' 2. *θειον*, sulphur. *θειου κονια*. 3. § 33. 4. Give the irony in another way 'to set it forth in the most pleasing light.' 5. See *διασφενδοναν*. 6. Look out *μέλη καὶ μέρη*.

CXLVIII. A GLORIOUS CITY

Let us for a moment transport ourselves in thought¹ to that glorious city. A crowd is assembled round a portico. All are gazing with delight at the entablature,² for Phidias is putting up the frieze. We turn into another street; a rhapsodist is reciting there: men, women, children are thronging round him: the tears are running down their cheeks:³ their eyes are fixed, their very breath is still; for he is telling how Priam fell at the feet of Achilles and kissed those hands—the terrible—the ‘murderous—’ which had slain so many of his sons. We enter the public place; there is a ring of youths, all leaning forward with sparkling⁴ eyes and gestures⁵ of expectation. Socrates is pitted against the famous Atheist of Ionia, and has just brought him to a contradiction of terms.⁶ But we are interrupted. The herald is crying ‘Room for the Prytanes.’ The general assembly is to meet. The people are swarming in on every side. Proclamation is made ‘Who wishes to speak?’⁷ There is a shout and a clapping of hands; Pericles is mounting the stand. Then for a play of Sophocles, and away to sing⁸ with Aspasia. I know of no modern University which has so excellent a system of education. MACAULAY.

Read again the uses of καὶ μὴν and καὶ δὲ, § 53.

1. Look out διανοεῖσθαι. 2. τὸ ἐπιστύλιον? though this is properly the architrave, ὁ ζυφόρος the frieze. 3. See ἀστακτί. 4. § 43. 5. σχηματίζεσθαι ὡς, see also παραδοκείν. 6. Look out ἑλεγχος and ἀπορία. 7. Note the survival of the verb ἀγορεύειν in τίς ἀγορεύειν βούλεται? 8. What is the Future Tense form of verbs denoting functional activity, like ᾄδew?

CXLIX. THE OLD DEMOCRACY

The excellence of the old Democracy must be attributed to the moral discipline¹ to which the people had been subject under the monarchy. They did not forget the lessons learned then: they chose for leaders men friendly to the new system but characterized by the old virtues of justice and sobriety. Under the presidency of such men, they soon got a thoroughly² good code of laws,—compact,³ fair, useful, and consistent. Officials were chosen⁴ by the demes and tribes, and looked upon office as a task, troublesome, indeed, but honourable. The punctual discharge of this task was followed⁵ by moderate praise and designation to some fresh labour; the slightest failure in it meant⁵ infamy and ruin. Office, therefore, was rather shunned than courted in those days; and the people were content with a constitution which, while exempting⁶ them from services, gave them sovereign power⁷ over their servants.

JEBB.

1. Better concrete in Greek 'to the kings who disciplined them, etc.' 2. Cf. Ex. VIII. note 4. 3. i.e. few in number. 4. § 40. 5. Introductory note, Ex. XVII. 6. ἀτελεία exemption. 7. The exact power had better be specified, εὐθυνα.

CL. THE ATTIC ORATORS

There is indeed a remarkable coincidence¹ between the progress² of the art of war and that of the art of oratory among the Greeks. They both advanced to perfection by contemporaneous steps and from similar causes. The early speakers, like the early warriors

of Greece, were merely a militia.³ It was found that in both employments practice and discipline⁴ gave superiority. Each pursuit, therefore, became first an art and then a trade.⁵ In proportion as the professors of each became more expert in their particular craft, they became less respectable in their general character. Their skill had been obtained by too great expense to be employed only from disinterested views. Thus the soldiers forgot that they were citizens, and the orators that they were statesmen. I know not to what Demosthenes and his famous⁶ contemporaries can be so justly compared as to those mercenary troops who in their time overran Greece. MACAULAY.

1. *τὰ πάντα πάσχειν*. 2. Need not be translated: it is repeated in the next sentence. 3. Bring out the facts; first, that they were untrained, secondly, that they were unorganized. 4. § 37. 5. i.e. they practised it all their lives. 6. *ἐκείνος* as often.

CLII. THE DELIVERANCE OF IRELAND

I do not make the assertion lightly. I speak after deliberate investigation, and from solemn conviction, my clear opinion that we shall, during the present session of Parliament, obtain a portion at least,¹ if not the entire, of our emancipation. We cannot fail unless we are disturbed in our course by those who graciously style² themselves our friends, or are betrayed by the treacherous machinations³ of part of our own body.

Yes, everything, except false friendship and domestic treachery,⁴ forbodes success. The cause of man⁵ is in its great advance. Humanity has been rescued from much of its thralldom. In the states of

Europe, where the iron⁶ despotism of the feudal system so long classed men into two species—the hereditary⁷ masters and the perpetual⁷ slaves; when rank supplied the place of merit,⁸ and to be humbly born operated as a perpetual exclusion;—in many parts of Europe man is reassuming his natural station, and artificial⁹ distinctions have vanished before the forces of truth and the necessities of governors.

O'CONNELL.

1. Order, § 53. 2. Hendiadys. 3. οὐδὲν ὑγιὲς πράττειν. 4. Do not repeat. Add if necessary a deprecatory clause to the previous sentence 'which may Heaven prevent.' 5. 'What every humane man would pray for' or some such definite idea. 6. Cf. the use of πεπηγέναι. 7. Adjectives like ἐμφυτος, αἰδῖος etc. cannot be attached to concrete nouns like δούλος: they may however be used with abstract nouns. 8. Cf. Thuc. ἐξ ἀρετῆς προτιμᾶσθαι. 9. The antithesis φύσει νόμῳ was a philosophical commonplace.

CLII. LIBERTY OF CONSCIENCE

Are these things done; or any things towards them?¹ Is there not yet upon the spirits of men a strange itch?² Nothing will satisfy them unless they can press their finger upon their brethren's consciences, to pinch³ them there. To do this was no part of the Contest we had with the Common Adversary. For indeed Religion was not the thing at first contested for at all: but God brought it² to that issue at last; and gave it unto us by way of redundancy; and at last it proved to be that which was most dear⁴ to us. And wherein consisted this more than in obtaining that liberty from the tyranny of the Bishops to all species of Protestants to worship⁵ God according to their own light of consciences? For want of which

many of our Brethren forsook their native countries to seek their bread from strangers, and to live in howling wildernesses; and for which also many that remained were imprisoned,⁶ and otherwise abused and made the scorn of the Nation. Those that were sound in the faith,⁷ how proper was it for them to labour for liberty, for a just liberty, that men might not be trampled upon for their consciences!⁸

OLIVER CROMWELL.

‘Liberty of Conscience,’ periphrasis in Greek. But look out compounds with *ἴσο-*.

1. See *παραπλήσιος*. 2. Malady, § 10. 3. *βασανίζειν*? Metaphor? 4. *τὸ σπονδαῖότατον*. 5. *τὰ περὶ θεοῦ νομίζειν*. 6. *εἰς εἰρκτὴν εἰσβάλλειν*. What is the passive? § 2. 7. Not the Christian but the political faith: *προαίρεσις*. 8. The variation of phrase need not be imitated: ‘that men should not be thus (*τὰ τοιαῦτα*) oppressed.’

CLIII. LIBERTY OF CONSCIENCE

Had not they themselves laboured, but lately, under the weight of persecution? And ¹ was it fit for them to sit heavy upon others? Is it ingenuous to ask liberty, and not to give it? What greater hypocrisy,² than for those who were oppressed by the Bishops to become the gr̄atest oppressors themselves, so soon as their yoke was removed? I could wish that they who call for liberty now also had not too much of that spirit, if the power were in their hands!—As for profane persons, blasphemers, such as preach sedition; the contentious railers, evil-speakers, who seek by evil words to corrupt good manners,³ persons of loose conversation,—punishment from the Civil Magistrate ought to meet with ⁴ these. Because, if

they pretend conscience;⁵ yet walking disorderly and not according but contrary to the Gospel, and even to natural lights,—they are judged of all. And their sins being open, make them subjects of the Magistrate's sword,⁶ who ought not to bear it in vain.

OLIVER CROMWELL.

1. What is the force of 'and'? 2. Not *ὑποκρίνεσθαι*: the idea may be rendered, according to the context, by words like *ἀναιδής*, *συκοφάντης*. 3. St. Paul's words were a quotation: *φθείρουσιν ἡθὴν χρηστὴν ὁμιλίαι κακαί*. 4. Use *ἀφιέναι*. 5. i.e. the liberty spoken of: *ἡ ἰσηγορία ἐκείνη*. 6. *ζήλῳ*.

CLIV. PUNISHMENT OF MIDAS

Had you entertained us, O Midas, in the manner I prescribed, and met the condescension of the gods with the modesty that becomes a mortal, we had left a blessing with our host,¹ instead of a reproof; but when you affected to dazzle me, who am myself the dispenser² of all mortal attainments, with the vain display of your wealth and wisdom; and when you rashly assailed³ the ears of Apollo himself, who presides over music and poetry, with the barbarous jingle of your lyre, and the hoarse, untuneable dissonance⁴ of your voice, you foolishly forgot both yourself and us; and by talking and singing without intermission, when you should⁵ rather have listened to us with attention, you reverse the application of those faculties I have bestowed upon you, not considering that when I gave to man two organs of hearing, and only one of speech, I marked out the use he was to make of those dispensations: to remind you therefore of my design,

and your duty, I shall curtail your tongue, and
lengthen your ears. R. CUMBERLAND.

1. § 44 note. 2. See metaphors. 3. ἐκκωφεῖν. 4. § 16. Use ἀπρόδεον. 5. § 34.

CLV. THE LIFE OF REFLECTION

The first work, therefore, that a man must do to make himself capable of the good of solitude is the very eradication¹ of all lusts, for how is it possible for a man to enjoy himself while his affections are tied² to things without himself? In the second place, he must learn the art and get the habit³ of thinking; for this too, no less than well speaking, depends upon much practice; and cogitation⁴ is the thing which distinguishes the solitude of a god from a wild beast. Now because the soul of man is not by its own nature or observation furnished with sufficient materials⁵ to work upon;⁶ it is necessary for it to have continual resource to learning and books for fresh⁷ supplies, so that the solitary life will grow indigent, and be ready to starve without them; but if once we be thoroughly engaged in the love of letters, instead of being wearied with the length of any day, we shall only complain of the shortness of our whole life.

O vita, stulto longa, sapienti brevis!⁸

COWLEY.

1. ἐκκαθαίρεσθαι. 2. § 7. 3. § 27. Nouns in -της. 4. 'Cogitation,' 'thinking,' etc., φιλοσοφία, φιλοσοφεῖν. 5. ἀφορμή, § 11. 6. i.e. for meditation. 7. Compound verb with προς-. 8. An Iambic verse.

ROMANTIC PROSE

The best way to understand what is meant by Romantic Prose will be to study carefully an actual example, taken from Prescott's *Conquest of Mexico*.

“With shouts of triumph the Christians tore the uncouth monster from his niche, and tumbled him in the presence of the horror-struck Aztecs down the steps of the hill. They then set fire to the accursed building. The flames speedily ran up the slender towers, sending forth an ominous light over city, lake, and valley, to the remotest hut among the mountains. It was the funeral fire of paganism, and proclaimed the fall of that sanguinary religion which had so long hung like a cloud over the fair regions of Anahuac.”

Some obvious features strike one in reading a piece like this:

1. The style is **picturesque**. The writer pauses at points in his story to describe a picture. Sometimes the details of the picture are necessary to an understanding of the action, but more often they are merely graphic accessories. They have no relation to the action, they only serve to make the picture complete. This enlarging upon details is not uncommon in Greek poetry, but in prose it is reserved for great occasions. Thucydides marks the crisis of the

Sicilian expedition by a vivid description of the feelings and actions of the Athenian troops on the shore, as they watched the sea-fight in the Great Harbour on which their fate depended. See Book VII. cap. 70.

2. The style is **pathetic**. The writer seeks, not merely to tell a story, but also, by direct means, to rouse certain emotions. This he does by appeals to natural feeling or prejudice, by descriptive epithets of praise or blame, or by the subtler arts of allusion and suggestion. These are devices proper to oratory: all oratory, as Goethe says, claims the right to use the methods of poetry. But in Greek historical prose they are rare.

A piece of English, then, marked by the features described, if it is suitable for translation into Greek at all, will require in translating a more rigid selection of essential details, and a discarding of what is not essential, or of what is extravagant pathos.

3. But the most marked feature of this style is to be seen not in the character of isolated passages, but in the manner in which the striving after picturesqueness or pathos affects the narrative as a whole. With each adjective or verb the picture grows: some fresh detail is continually being added.

Almost every adjective in the passage quoted is a descriptive adjective. The rule for dealing with this adjective has been partially stated before: the merely picturesque or pathetic must be sacrificed, what is necessary to the sense must be expressed as a predication.

The same rule applies to the verbs:

"A fire blazed in their midst."

"No carriage had ever been tugged up that arduous path."

"The whole country was red with heather."

These are picturesque verbs. If it is essential to the sense that the heather was red, say so: if on the other hand this is a picturesque way of saying that the heather was in bloom, state no more than the plain fact.

A specimen translation is now given in this style.

CLVI. AN AMERICAN FOREST

1. Continuing their march, the country now spread out into broad savannas terminated by forests, which, as they drew near, seemed to stretch on every side to the very verge of the horizon. 2. Here they beheld trees of that stupendous growth seen only in the equinoctial regions. Some were so large that sixteen men could hardly encompass them with extended arms. 3. The wood was thickly matted with creepers and parasitical vines, which hung in gaudy-coloured festoons from tree to tree, clothing them in a drapery beautiful to the eye, but forming an impenetrable network. 4. At every step of their way, they were obliged to hew open a passage with their axes, while their garments, rotting from the effects of the drenching rains to which they had been exposed, caught in every bush and bramble, and hung about them in shreds, PRESOTT.

Architecture—

This presents no difficulties.

Internal structure—

1. A Greek historian would say 'They now began to march through a country, etc.'

3. The real predicates are in the English participles.

Vocabulary—

1. 'Savanna, simply 'plain'
'Terminated by' *τελευτῶν εἰς*.
'To the verge of the horizon' ἄμετρος, ἀπέραντος.
2. 'Seen only': use *ἄτε* — 'as was natural in a southern region.'
3. 'Creepers and parasitical vines': it is a common trick of Greek style, as we have already noticed (Ex. CV.), to use in a description a specific and a generic term. Here the convenient ἄλλος τε, καὶ will help us—*ἄλλα τε φυτὰ καὶ ἄμπελοι ἄγριαι*.
'Parasitical.' We must use the verb *προσπεφυκέναι*.
'Festoon': if the word *ὄρμαθός* is used, it should be used in a simile.
'Drapery,' 'network': mere picturesqueness. State the plain fact.
4. 'At every step' *κατὰ βραχύ*.
'To which they had been exposed,' omit: they must needs have been exposed to them.
'Every bush'; avoid the Hyperbole, and express predicatively the meaning that is intended — *ἐν πυκνοῖς ἐνεχόμενα τοῖς θάμνοις*.
'Hung about them': again mere picturesqueness. 'They became rags, if one may say so, instead of clothes.'

Ἐντεῦθεν διὰ μεγάλων ἐπορεύοντο πεδίων εἰς ὕλην τελευτώντων, ἥπερ ἐδόκει ἐκ τοῦ ἐγγυτέρω ὀρώσιν ἄμετρος παρατείνειν πανταχόσε· κἀνταῦθα δένδρα ἐώρων ἅτ' ἐν χώρᾳ μεσημβρινῇ ὑπερφυᾶ τὸ μέγεθος, ὧν οὐχ οἰοί τ' ἦσαν ἔστιν ἃ περιβαλεῖν οὐδ' ἐκτεταμέναις ταῖς χερσὶν ἄνδρες ἐκκαίδεκα· προσπεφύκει δὲ τοῖς δένδροις φυτὰ παντοῖα μάλα δασέα, ἄλλα τε καὶ ἄμπελοι ἄγριαι, αἱ ἀπ' ἄλλου πρὸς ἄλλο δένδρον ὥσπερ ὄρμαθοὶ ἐξηρητημέναι τὴν μὲν ὄψιν διὰ τὴν τῶν χρωμάτων ποικιλίαν παρδείχον καλλίστην, διέναι δ' ἦν ἀτεχνῶς ἀμήχανον· ὥστε κατὰ βραχύ τὴν ὕλην διακόπτοντας τοῖς πελέκεσι πάνυ χαλεπῶς ἔδει προΐεναι, τὰ δ' ἰμάτι' αὐτοῖς ὑπὸ τῶν αἰὲ ὑετῶν σαπρὰ γενόμενα, ἐν πυκνοῖς ἐνεχόμενα τοῖς θάμνοις ῥάκη ὥς εἰπεῖν ἀνθ' ἱματίων ἦν.

CLVII. FIGHT ON THE HILL-TEMPLE

No impediment occurred over its surface, except the¹ huge sacrificial block, and the¹ temples of stone, which rose to the height of forty feet, at the further extremity of the arena. One of these had been consecrated to the Cross: the other was still occupied² by the Mexican war-god. The Christian and the Aztec contended for their religions under the very shadow³ of their respective⁴ shrines: while the Indian priests, running to and fro, with their hair wildly streaming over their sable mantles, seemed hovering in mid-air,⁵ like so many demons of darkness,⁶ urging on the work of slaughter. The parties closed with the desperate fury of men⁷ who had no hope but in victory. Quarter was neither asked nor given: and to fly was impossible. The edge of the area was unprotected by parapet or battlement. The least slip would be fatal: and the combatants as they struggled in mortal agony,⁸ were at times⁹ seen to roll over the sheer sides of the precipice together.

PRESCOTT.

Before beginning this piece, examine carefully the function of the adjectives: many of them will be found to be indirectly predicative.

1. They are here mentioned for the first time. 2. ἐνεσθηκέναι. 3. i.e. in the very presence of their gods. 4. § 17. 5. § 33. 6. δαίμωνι ἀλάστωρ. 7. § 20. 8. Hendiadys. 9. Pronoun: ἔστιν ὅτε might imply that the same men did it repeatedly.

CLVIII. TROPICAL CLIMATE

On descending the eastern slopes, the climate changed: and as they came on the lower level, the

fierce cold was succeeded by a suffocating² heat, while tempests of thunder and lightning, rushing from out the gorges of the sierra, poured on their heads³ with scarcely any intermission day or night, as if the offended deities of the place were willing to take vengeance on the invaders of their mountain solitudes.⁴ For more than six weeks the deluge continued unabated, and the forlorn wanderers, wet, and weary with incessant toil, were scarcely able to drag their limbs⁵ along the soil broken up and saturated with the moisture. After some months of toilsome travel, in which they had to cross many a morass and mountain stream, they at length reached Canelas, the Land of Cinnamon.⁶

PRESCOTT.

1. § 13. 2. § 25. 3. κατασκήπτειν. 4. Look out ἀκέραιος. 5. See Introductory note, Ex. CLVI. 6. Compound in -φόρος.

CLIX. THE CATARACT

The sight of the river gladdened their hearts, as, by winding along its banks, they hoped to find a safer and more practicable route. After traversing its borders for a considerable distance, closely beset with thickets which it taxed their strength to the utmost¹ to overcome, Gonzalo² and his party³ came within hearing of a rushing noise that sounded like subterranean thunder. The river lashed into fury,³ tumbled along over rapids with frightful velocity, and conducted⁴ them to the brink of a magnificent cataract, which, to their wondering fancies,⁵ rushed down in one vast volume⁶ of foam to the depth of

twelve hundred feet. The appalling sounds which they had heard for the distance of six leagues, were rendered yet more impressive⁷ to the spirits by the gloomy stillness⁸ of the surrounding forests. PRESCOTT.

Read Introductory note, Ex. CXXIX., especially § 3.

1. χαλεπῶς καὶ βιαίως προχωρεῖν. 2. If the subject must be expressed, express it at the beginning of the piece, and do not repeat it. 3. Look out κυματοῦσθαι. 4. § 37. 5. Apparently this means that 'in their amazement they imagined the depth to be 1200 feet.' 6. Look out χρῆμα. 7. Define more precisely. 8. § 25.

CLX. THE BRIDGE OF TREES

For some distance above and below the falls, the bed of the river contracted so that its width did not exceed twenty feet. Sorely pressed by hunger the adventurers determined, at all hazards, to cross to the opposite side, in hopes of finding a country that might afford them sustenance. A frail¹ bridge was constructed by throwing the huge trunks of trees across the chasm, where the cliffs, as if split asunder by some convulsion of nature, descended sheer down a perpendicular depth of several hundred feet. Over this airy² causeway the men and horses succeeded in effecting their passage with the loss of a single Spaniard, who, made giddy by heedlessly looking down, lost his footing and fell into the boiling surges³ below. PRESCOTT.

1. Use αὐτοσχέδιος. Be careful of the order in this sentence. 2. μετέωρος. 3. What does this add to the sense? Its sole purpose is to increase the horror, and it is therefore merely pathetic.

CLXI. THE CRUISE IN THE CORACLE

It was my first thought to paddle in and land. That notion was soon given over; among the fallen rocks¹ the breakers spouted and bellowed; loud reverberations, heavy sprays flying and falling, succeeded one another from second to second; and I saw myself,² if I ventured nearer, dashed to death upon the rough shore, or spending my strength in vain to scale the beetling crags. Nor was that all; for crawling together on flat tables of rock, or letting themselves drop³ into the sea with loud reports, I beheld huge slimy monsters—soft snails, as it were, of incredible bigness—two or three score of them together, making the rocks to re-echo with their barkings. I have understood since they were sea-lions and entirely harmless.⁴ But the look of them, added to the difficulty of the shore and the high running of the surf, was more than enough to disgust me of that landing-place. I felt willing rather to starve at sea than to confront such perils.

STEVENSON'S *Treasure Island*.

(With Messrs. Cassell's permission.)

Αἰγιαλός, beach; ῥαχία, a rocky shore; ῥόθιον, surf; κρημνοί, cliffs.

1. 'Among the fallen rocks, the breakers being dashed asunder, many were the reverberations it was possible to hear, and many the sprays that flew and fell, never for an instant discontinuing.' 2. εἰκάζειν. 3. καθιέναι αὐτόν or κολυμβᾶν. 4. ἡμερος.

CLXII. KIDNAPPED

I came to myself in darkness, in great pain, bound hand and foot and deafened by many unfamiliar noises.

There sounded in my ears a roaring of water, as of a huge mill-dam,¹ the thrashing of heavy sprays, the thundering of the sails, and the shrill cries of seamen. The whole world now heaved giddily² up, and now rushed giddily downward: and so sick and hurt was I in body, and my mind so much confounded, that it took me a long while, chasing³ my thoughts up and down, and ever stunned⁴ by a fresh stab of pain, to realise that I must be lying somewhere bound in the belly of that unlucky ship, and that the wind must have strengthened to a gale. With the clear perception of my plight, there fell upon me a blackness⁵ of despair, a horror of remorse⁶ at my own folly, and a passion of anger at my uncle, that once more bereft me of my senses.

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

Noises. Look out ἡχώ, ψόφος, πάταγος, κρότος, ροῖβδος, and the corresponding verbs.

1. ἰδραλέτης. 2. Cf. μετεωρίζειν. 3. See πλανᾶσθαι. 4. § 7. 5. Use ἀπλετος. 6. § 25.

'Must be lying.' See note, Ex. LVI.

CLXIII. THE MOOR OF RANNOCH

The mist rose and died away, and showed us that country lying as waste as the sea; only the moor-fowl and the peewees crying upon¹ it, and far over to the east, a herd of deer, moving like dots. Much of it was red with heather: much of the rest broken up with bogs and hags and peaty pools²; some had been burnt black in a heath fire; and in another place there was quite a forest³ of dead firs, standing like skeletons.

A wearier looking desert man never saw; but at least it was clear of troops,⁴ which was our point. We went down accordingly into the waste, and began to make our toilsome and devious travel towards the eastern verge. There were tops of mountains all round (you are to remember⁵) from whence we might be spied at any moment; so it behoved us to keep in the hollow parts of the moor, and when these turned aside⁶ from our direction,⁷ to move upon its naked face with infinite care. Sometimes, for half an hour together, we must crawl from one heather bush to another, as hunters do when they are hard upon⁸ the deer.

STEVENSON'S *Kidnapped*.

(With Messrs. Cassell's permission.)

1. Emphatic: 'flew over it.' 2. 'Had formed into swamps (λιμνοῦσθαι) and was muddy and full of pools.' 3. πυκνός. 4. Compound with ἀ-. 5. Adverb? § 53. 6. ἀποκἀμπτεν. 7. § 30. 8. ἐχέσθαι.

CLXIV. THE MASTER OF STAIR

The Master of Stair was one of the first men of his time, a jurist, a statesman, a fine scholar, an eloquent orator. His polished¹ manners and lively¹ conversation were the delight² of aristocratical societies; and none who met him in such societies would have thought it possible that he could bear the chief part³ in any atrocious crime. His political principles were lax, yet not more lax than those of Scotch⁴ politicians of that age. Cruelty had never been imputed to him. Those who most disliked him did him the justice to own that, where his schemes of policy were not concerned, he was a very good-natured man. There is not the slightest reason to

believe that he gained⁵ a single pound Scots by the act which has covered his name with infamy. He had no personal reason to wish the Glencoe men any ill. There had been no feud between them and his family.⁶ His property lay in a district where their tartan was never seen.⁷ Yet he hated them with a hatred as fierce and implacable as if they had laid waste his fields, burned his mansion, murdered his child in the cradle.⁸

MACAULAY.

Architecture. See note supra, Rhetorical Style in History.

1. εὐσχήμων, ἀστέιος. 2. εὐδοκίμεῖν. 3. αἴτιος, superlative. 4. See τοῦπιχώριον. 5. Predicate in the Participle: cf. § 45. 6. Use πατριος. 7. 'Nor having inherited his property on their borders,' ὁμορον. 8. i.e. 'his infant child.'

CLXV. THE MASTER OF STAIR

To what cause are we to ascribe so strange an antipathy¹? This question perplexed the Master's contemporaries; and any answer which may now be offered² ought to be offered with diffidence. The most probable conjecture is that he was actuated by an inordinate, an unscrupulous, a remorseless³ zeal for what seemed to him to be the interest of the state. This explanation may startle those who have not considered how large a proportion of the blackest crimes recorded in history is to be ascribed to ill-regulated⁴ public spirit. We daily see men do for their party,⁵ for their sect, for their country, for their favourite schemes of political and social reform, what⁶ they would not do to enrich or to avenge themselves. At a temptation directly addressed⁷ to our private cupidity, or to our private animosity, whatever virtue

we have⁸ takes the alarm. But virtue itself may contribute to the fall of him who imagines that it is in his power, by violating some general rule⁹ of morality, to confer an important benefit on a church,¹⁰ on a commonwealth, on mankind. MACAULAY.

1. See Introductory note, Ex. CXXIX. (2). 2. Use *τεκμαίρεσθαι*. 3. Parataxis, 'that he sought indeed the interest of the state, but did so, etc.' 4. *λίαν*. 5. Use *φιλέταιρος* and similar compounds. 6. Emphasis? § 45. 7. *παρασχόν*, 'the opportunity offering.' 8. Personal subject. 9. Use *νομίζειν*. 10. *ἐταιρεία*, 'an association for any purpose.'

CLXVI. THE ASSAULT ON THE HILL-TEMPLE

From their elevated position they showered down volleys¹ of lighter missiles, together with heavy stones, beams, and burning rafters, which, thundering² along the stairway, overturned the ascending Spaniards and carried desolation through their ranks. The more fortunate,³ eluding or springing over these obstacles, succeeded in gaining the first terrace, where, throwing themselves on their enemies, they compelled them, after a short resistance, to fall back. The assailants pressed on, effectually⁴ supported by a brisk fire of the musketeers below, which so galled the Mexicans in their exposed situation⁵ that they were glad to take shelter on the broad summit of the hill-temple. Cortez and his comrades were close upon their rear, and the two parties soon found themselves face to face on this aerial battlefield, engaged in mortal combat in presence of the whole city, as well as of the troops in the courtyard, who paused, as if by mutual consent, from their own hostilities, gazing in silent expectation⁶ on the issue of those above. The area,

though somewhat smaller than the base of the hill-temple, was large enough to afford⁷ a fair field of fight for a thousand combatants. PRESCOTT.

For the Relatives see § 44.

1. ἀφθονός or πικυρός. 2. Make 'they' (the combatants) the Subject. 3. More fortunate in what way? 4. Explain. 5. ἀμφίβολος εἶναι. 6. § 25. 7. § 35.

CLXVII. THE WHIG PARTY AND WILLIAM

Some chiefs of that party had redeemed their necks by paying heavy ransom. Others had languished long in Newgate.¹ Others had starved and shivered, winter after winter, in the garrets of Amsterdam.² It was natural that in the day of their power and prosperity they should wish to inflict some part of what they had suffered. During a whole year they pursued their scheme of revenge. They succeeded in defeating Indemnity Bill after Indemnity Bill.³ Nothing stood between them⁴ and their victims, but William's immutable resolution that the glory of the great deliverance which he had wrought should not be sullied by cruelty. His clemency was peculiar to himself.⁵ It was not the clemency⁶ of an ostentatious man, or of a sentimental man, or of an easy-tempered man. It was cold, unconciliating, inflexible. It produced no fine stage effects.⁷ It drew on him the savage invectives of those whose malevolent passions he refused to satisfy. It won for him no gratitude from those who owed him fortune, liberty, and life. While the violent Whigs railed at his lenity, the agents of the fallen tyranny, as soon as they found themselves

safe, instead of acknowledging their obligations to him, reproached him in insulting language with the mercy which he had extended to them. MACAULAY.

Architecture. See Introduction, Ex. CXXIX.

1. τὸ δημόσιον, the public prison. 2. τὸ ἐπὶ θάτερα, 'across the water.' 3. 'What was from time to time proposed about indemnity.' 4. Use καλῶς: § 27. 5. Do not begin in Greek with a general clause anticipating the following particulars. 6. § 20. 7. ἡ παρὰ τὴν λαμπρότην, or some such phrase.

CLXVIII. WILLIAM AND THE FACTIONS

His Act of Grace they said had completely refuted¹ his Declaration. Was it possible to believe that if there had been any truth in the charges which he had brought against the late Government, he would have granted impunity to the guilty? It was now acknowledged by himself, under his own hand, that the stories by which he and his friends had deluded the nation and driven away the royal family were mere calumnies devised to serve a turn. The turn had been served;² and the accusations by which he had inflamed the public mind to madness were coolly withdrawn. But none of these things moved him. He had done well.³ He had risked his popularity with men who had been his warmest admirers, in order to give repose and security to men by whom his name was never mentioned without a curse. Nor had he conferred a less benefit on those whom he had disappointed of their revenge than on those whom he had protected. If he had saved one faction from a proscription, he had saved the other from the

reaction ⁴ which such a proscription would inevitably have produced. If his people did not justly appreciate his policy, so much the worse for them. He had discharged his duty by them. He feared no obloquy : and he wanted no thanks. MACAULAY.

1. Use ἀκόλουθος. 2. Give the emphasis by εἰς καιρὸν μὲν . . . εἰς καιρὸν δέ. 3. Whose statement ? 4. Compound verb with ἀντι-.

CLXIX. THE DARK AGES

To these pernicious effects of the feudal ¹ anarchy may be added its fatal influence ² on the character and improvement of the human mind. If men do not enjoy the protection of regular government, together with the expectation of personal security, which naturally flows from it, they never attempt to make progress in science, ³ nor aim at attaining refinement in taste, or in manners. That period ⁴ of turbulence, oppression, and rapine, which I have described, was ill suited to favour improvement in any of these. In less than a century after the barbarous nations settled in their new conquests, almost all the effects of the knowledge and civility, ⁵ which the Romans had spread through Europe, disappeared. Not only the arts of elegance, which minister ⁶ to luxury, and are supported ⁶ by it, but many of the useful arts, without which life can scarcely be considered as comfortable, ⁷ were neglected or lost. Literature, science, taste, were words little in use during the ages which we are contemplating ; or, if they occur at any time, eminence in them is ascribed to persons and productions so contemptible,

that it appears their true import was little understood.

ROBERTSON.

1. There is no Greek word: it may be assumed to have been described in the previous paragraph. 2. In this and other phrases there is both a vagueness and a redundancy which you can ignore. 3. φιλοσοφία. 4. καὶ τότε, giving a specific instance of the general truth. 5. § 8. 6. ἐπιτηδύεσθαι πρὸς. 7. Use ἀναγκαῖος, in its sense of 'bare' or 'niggardly.'

CLXX. MUTINY AT THE NORE

My lads, I once more call¹ you together with a sorrowful heart, from what I have lately seen of the disaffection of the fleets; I call it *disaffection*, for the crews have no *grievances*.² To be deserted by my fleet, in the face of an enemy, is a disgrace which I believe never before happened to a British admiral, nor could I have supposed it. My greatest comfort, under God,³ is, that I have been supported by the officers, seamen, and marines of *this ship*; for which, with a heart overflowing with gratitude, I request you to accept my sincere thanks. I flatter myself much good may result from your example, by bringing those deluded people to a sense of the duty which they owe, not only to their king and country, but to themselves.⁴ The British navy has ever been the support of that liberty which has been handed down to us by our ancestors; and which, I trust, we shall maintain to the latest posterity; and that can only be done by unanimity and obedience. The ship's company, and others who⁵ have distinguished themselves by their loyalty and good order, deserve to be, and doubtless *will be*, the favourites of a grateful country; they will also have from their individual feelings⁶ a comfort

which must be lasting, and not like the fleeting and false confidence of those who swerved from their duty.

LORD DUNCAN.

1. Aorist of action just accomplished : cf. *τί ἐγέλασας*, why do you laugh? 2. Cf. Cleon's speech, Thuc. iii. 39, *ἐπανεστήσαν μᾶλλον ἢ ἀπέστησαν*,—ἀπόστασις μὲν γε τῶν βλαίων τι πασχόντων ἐστίν. 3. 'Disappointed with the rest, I thank God that . . .' 4. 'You may afford an example that in serving their king, they are benefited themselves' (*ἀντιπάσχειν*). 5. *εἴ τις ἄλλος*. 6. Use *αὐτῷ συνειδέναι*.

CLXXI. MUTINY AT THE NORE

It has often been my pride with you to look into the Texel, and see a foe which dreaded coming out to meet us. My pride is now humble indeed! My feelings are not easily to be expressed! Our cup has overflowed, and made us wanton.¹ The all-wise Providence has given us this check as a warning, and I hope we shall improve² by it. On Him, then, let us trust where our *only* security can be found. I find there are many good men among us; for my own part, I have had full confidence of all in this ship; and once more beg to express my approbation of your conduct. May God, who has thus so far conducted you, continue to do so; and may the British navy, the glory³ and support of our country, be restored to its wonted splendour, and be not only the bulwark of Britain, but the terror of the world! But this can only be effected by a strict adherence to our duty and obedience; and let us pray that the Almighty God may keep us in the right way of thinking. God bless you all.⁴

LORD DUNCAN.

1. Cf. *οὐ μετρίως ἐχρήσαντο οἷς ἡτύχηκεσαν οἱ Θηβαῖοι*. 2. Use *σωφρονεῖν* or *σωφρονίζειν*. 3. *αἷς ἰσχύουσα*, etc. 4. The short sentence would hardly be in place in Greek, but the speech should end on the same note.

CLXXII. THE PROSE OF ISOCRATES

First, it must be remembered that there were as many branches of prose as of poetry. Some prose-writers had spent their lives in tracing the genealogies of the Heroes. Others had been critics of the poets. Others had compiled histories of wars. Others had woven discussions into dialogues. His work lay in yet another field—in the composition of discourses bearing upon the politics of all Hellas,¹ and fitted for recitation at Panhellenic gatherings.² Such discourses evidently stand nearer to poetry than to forensic rhetoric. Their language is more imaginative³ and ornate: there is greater amplitude,⁴ more scope for originality, in the thoughts which they strive to express. They were at this time as popular as poems, and the art of writing them was much studied. Unlike forensic speeches, they dealt with matters of universal interest; they had a lasting value independent of any special occasion.⁵ JEBB.

1. Hendiadys: 'political and Panhellenic.' What is the Greek for 'Panhellenic'? 2. *πανήγυρις*. 3. Adjective in *-ικός*. 4. Use *ὀγκώδης*. 5. 'Not at some gatherings only but at all alike'; cf. § 48.

CLXXIII. THE USE OF PHILOSOPHY

What Gymnastic is for the body, Philosophy is for the mind. In the one as in the other, the pupil learns first the technical rudiments,¹ and then how to combine them. The physical and the mental training will alike improve² natural powers. But the master of the Palaestra cannot make a great athlete, nor the

teacher of Philosophy a great speaker. ² To make the latter, three things are needed—capacity, training, and practice. Capacity, which includes intellect, voice, and nerve, is the chief requisite. Practice, however, can by itself make a good speaker. Training is by far the least important ³ of the three. It may be complete, and yet may be rendered useless by the absence of a single quality—nerve. JEBB.

1. τὰ σχήματα. 2. Cf. § 29, αὐτοὺς αὐτῶν. 3. Metaphor?

CLXXIV. ANNE AND MARY

That Anne was in the wrong is clear; but it is not equally clear that the King and Queen were in the right. They should have either dissembled their displeasure, or openly declared the true reasons for it. Unfortunately, they let everybody see the punishment, and they let scarcely anybody know the provocation. They should have remembered that, in the absence of information ¹ about the cause of a quarrel, the public is naturally inclined to side with the weaker party, and that this inclination is likely to be peculiarly strong when a sister is, without any apparent reason, harshly treated by a sister. They should have remembered, too, that they were exposing to attack ² what was unfortunately the one vulnerable part of Mary's character. A cruel fate had put enmity between her and her father. Her detractors pronounced her utterly destitute of natural affection, ³ and even her eulogists, when they spoke of the way in which she had discharged the duties of the filial

relation, were forced to speak in a subdued and apologetic tone. Nothing, therefore, could be more unfortunate than that she should a second time appear unmindful of the ties of consanguinity. MACAULAY.

1. ἀδελφον ὄν. 2. More definitely: 'that the Queen ran a risk of doing exactly what was likely to bring her into odium.' 3. ἡ πρὸς γονέας εὐσέβεια.

'Cruel Fate,' simply τύχη, which is the normal antithesis to ἀγαθὴ τύχη.

CLXXV. CASTRUCCIO CASTRACANI

Tired with the fatigues of a battle as painful as¹ glorious, he marched directly² for the gate of Fucchio. It having been always his principle to be first on horseback³ and last that came out of the field, he rested there some time, not out of ostentation, but to thank and caress the soldiers as they returned from the pursuit, and withal to be ready, in case the enemy should rally. Whilst he was standing there, covered⁴ with sweat, his heart panting, and out of breath, an unlucky cold wind came from the other side the Arno, and with a pestiferous⁵ quality so affected⁶ his blood that he fell immediately into the cold fit of an ague.⁷ At first he neglected it, though he found a general alteration, as believing himself sufficiently hardened against the injuries⁸ of the air, but this negligence was very pernicious. The next night his fit increased, and his fever was so violent his physicians gave him over.

MACHIAVELLI.

1. μέν . . . δέ. 2. εὐθὺς, of time; εὐθύ, of place. 3. What is meant? 4. βρέχεσθαι. 5. With 'wind.' 6. See 'infect.' 7. § 1. 8. § 13.

CLXXVI. THE PARLIAMENTARY PARTY

Mr. Cowley. For military command, it was never known in any monarchy, nay, in any well-ordered republic, that it was committed to the debate of a large and unsettled assembly. For their other requisition, that he should give up to their vengeance all who had defended the rights of his crown, his honour must have been ruined if he had complied. Is it not therefore plain they desired these things only in order that, by refusing, his Majesty might give them a pretence for war. Men have often risen up against fraud, against cruelty, against rapine.¹ But when before was it known that concessions were met² with importunities, graciousness with insults, the open palm³ of bounty with the clenched fist⁴ of malice? Was it like trusty delegates⁴ of the Commons of England and faithful stewards⁵ of their liberty and wealth, to engage them for such causes in civil war, which both to liberty and to wealth is of all things the most hostile. Evil indeed⁶ must be the disease which is not more tolerable than such a medicine.

MACAULAY.

(Conversation between Cowley and Milton.)

1. § 4. 2. Look out compounds with ἀντι-, ἀντιδρᾶν, ἀντιμισεῖν, and so forth. 3. The antithesis must be kept if possible: cf. compounds of φθονος. 4. Look out παρέχεσθαι. 5. Metaphor? 6. Cf. examples, § 55 end.

CLXXVII. CIVIL WAR

Mr. Milton. For civil war, that is an evil I dispute not.¹ But that it is the greatest of evils, that I

stoutly deny. It doth appear to the misjudging to be a worse calamity than bad government, because its miseries are collected together within a short space and time, and may easily at one view² be taken in and perceived. But the misfortunes of nations ruled by tyrants, being distributed over many centuries and many places, as³ they are of greater weight and number, so are they of less display. When the Devil of tyranny⁴ hath gone into the body politic, he departs not but with struggles, and foaming, and great convulsions.⁵ Shall he therefore vex it for ever, lest, in going out, he for a moment tear and rend it? Truly this argument would better become some of the people called Quakers⁶ than a courtier and a cavalier. It applies no more to this war than to all others, as well foreign as domestic, and, in this war, no more to the Houses than to the King.⁷ MACAULAY.

1. Construction of ἀμφισβητεῖν? 2. συνοράσθαι. 3. § 48. 4. See Metaphors from Disease: if necessary, make the simile explicit. 5. Use ὠδίνειν. 6. Perhaps οἱ Κυρικοί. 7. i.e. 'it is not right to blame the Houses and not the King.'

CLXXVIII. THE RESTORATION

Mr. Milton. Now look¹ at that which we have taken in exchange. With the restored King have come over to us vices of every sort, and most the basest and shameful—lust without love, servitude without loyalty,² foulness of speech, dishonesty of dealing, grinning contempt³ of all things good and generous. The throne is surrounded by men whom the former Charles would have spurned from his

footstool. The altar is served⁴ by slaves whose knees are supple to every being but God. Rhymer whose books the hangman should burn;⁵ panders, actors, and buffoons, these drink a health and throw a main with the king: these have stars on their breasts and gold sticks in their hands⁶; these shut out from his presence the best and bravest of those who bled for his house. Even so doth God visit those who know not how to value freedom. He gives them over to the tyranny which they have desired, ἵνα πάντες ἐπαύρωνται βασιλῆος.

MACAULAY.

1. ἐξετάζειν. 2. See παλιμβολος. 3. § 25. 4. θυσίας θύειν. 5. The custom was not unknown in Greece—καὶ τὰ βιβλία αὐτοῦ κατέκαισαν ἐν τῇ ἀγορᾷ, ὑπὸ κήρυκι ἀναλεξάμενοι παρ' ἐκάστου τῶν κερτημένων, Diog. Laert. ix. 52. 6. Make the first clause specific and the second more general. Cf. Ex. CV. note.

CLXXIX. THE LIMIT OF TYRANNY

Mr. Milton. When will rulers learn that, where liberty is not, security and order can never be? We talk of absolute power¹; but all power hath limits, which, if not² fixed by the moderation of the governors, will be fixed by the force of the governed. Sovereigns may³ send their opposers to dungeons; they may clear out a senate-house with soldiers; they may enlist armies of spies; they may hang scores of the disaffected in chains at every cross-road⁴; but what power shall stand in that frightful time when rebellion hath become a less evil than endurance? Who shall dissolve that terrible tribunal⁵ which in the hearts of the oppressed denounces against the oppressor the doom of its wild justice? Who shall repeal the law

of self-defence? What arms or discipline shall resist the strength of famine and despair? No power which is not limited by laws can ever be protected by them. Small⁶ therefore is the wisdom of those who would fly to servitude as if it were a refuge from commotion; for anarchy is the sure consequence⁷ of tyranny.

MACAULAY.

1. Complete the sense: 'what men say, that kings are absolute, is not literally true.' 2. *μάλιστα μὲν*. 3. § 53. 4. *ἀγορά*. 5. The metaphor is too bold as it stands: 'they may dissolve courts, but one thing they cannot dissolve, etc.' 6. *οὐ μακαρίζω*. 7. Metaphors from Life and Growth.

CLXXX. THE ART OF SPEAKING

It is surprising that teachers can succeed who assume an analogy¹ between an art depending on fixed rules and the exercise of a creative² faculty. The letters of the alphabet are the same for every one. The conditions of a good speech are not precisely the same for any two persons. A speech, to be good, must be worthy of the subject, suitable to the occasion and to the speaker, and in some measure original. All would allow that the art of speaking has often been mastered, both in theory and practice,³ without professional aid. Talent and experience are the two requisites for success. Instruction can polish but cannot make oratorical power. It is not difficult to learn the elements⁴ out of which all speeches must be composed. But to combine and temper these elements rightly, and to give to the resulting whole a proper colouring,⁵ requires a vigour, an imaginative

force, which cannot be communicated; although, where these exist, they will be developed under a teacher who himself possesses them. JEBB.

1. παράδειγμα φέρειν. 2. Adjective in -ικός. 3. λέγειν, πολιτεύεσθαι. 4. μέρη. 5. καταποικίλειν.

CLXXXI. THE ENGLISH GENIUS

Lords and Commons of England, consider what nation it is whereof ye are and whereof ye are governors: a nation not slow and dull, but of a quick ingenious and piercing¹ spirit, acute to invent, subtle and sinewy² to discourse, not beneath the reach of any point the highest that human capacity can soar to.³ Therefore the studies of learning in her deepest sciences have been so ancient and so eminent among us that writers of good antiquity and ablest judgment have been persuaded that even the School of Pythagoras⁴ and the Persian wisdom took beginning from the old philosophy of this island. And that wise and civil Roman, Julius Agricola, who governed⁵ once here for Caesar, preferred the natural wits of Britain before the laboured studies of the French. Nor is it for nothing that the grave and frugal Transsylvanian sends out yearly from as far as the mountainous borders of Russia and beyond the Hercynian wilderness, not their youth but their staid⁶ men, to learn our language and our theologic arts.

MILTON.

1. ἀγχίνους. 2. έντονος. 3. έξικνεΐσθαι. 4. περί Πυθαγόραν. 5. ὕπαρχος. 6. άνδρες τέλειοι.
Proper names. Ἀγρικóλας, Γέται, Σκυθία, Βρεττανοί, Ὀρκυνία.

CLXXXII. THE GREAT REBELLION

We are now entering¹ upon a time, the representation and description whereof must needs be the most unpleasant and ungrateful to the reader, in respect of the subject matter of it; which will consist of no less weakness and folly on the one side than of malice and wickedness on the other; and the most unagreeable and difficult to the writer, in regard that he shall probably please very few who acted then upon the stage of business,² but must give very severe characters of the persons and severely censure the actions of many, who wished very well, and had not the least thought of disloyalty or infidelity, as well as of those, who, with the most deliberate³ impiety, prosecuted their design to ruin and destroy the Crown; a time in which they who pretended most public-heartedness, and did really wish the King all the greatness he desired to preserve for himself, did sacrifice⁴ the public peace and the security of their master to their own passions and appetites, to their ambition, and animosities against each other, without the least design of treachery, or damage towards his majesty.

CLARENDON.

'Representation and description,' 'disloyalty and infidelity,' 'ruin and destroy,' etc., rhetorical redundancy not necessarily to be reproduced in the Greek.

1. A Greek historian would say 'I am about to describe.' 2. *ἐπὶ τοῖς πράγμασιν* or *ἐν τοῖς πράγμασιν εἶναι*. 3. *πάντα πράττειν ὅπως*, or similar phrase. 4. Cf. Ex. XVII.

CLXXXIII. A DESPERATE ENTERPRISE

He was sensible that his forces, already too feeble, could bear no diminution,¹ and that a very small defection of his followers would oblige him to abandon the enterprise. After ruminating often and with much solicitude upon these particulars, he saw no hope of success but in cutting off all possibility² of retreat, and in reducing his men to the necessity of adopting the same resolution with which he himself was animated, either to conquer or to perish. With this view he determined to destroy his fleet; but as he durst not venture to execute such a bold resolution by his single authority,³ he laboured to bring his soldiers to adopt his ideas with respect to the propriety of this measure. His address in accomplishing this was not inferior to the arduous⁴ occasion in which it was employed. He persuaded some that the ships had suffered so much by having been long at sea, as to be altogether unfit for service; to others he pointed out what a seasonable reinforcement of strength they would derive from the junction of a hundred men, now unprofitably employed as sailors; and to all he represented the necessity of fixing their eyes and wishes⁵ upon what was before them, without allowing the idea of a retreat once to enter their thoughts. With universal consent the ships were drawn ashore, and after stripping them of their sails, rigging, iron works, and whatever else might be of use, they were broke in pieces. Thus, from an effort of magnanimity, to which there is nothing parallel in history, five hundred men voluntarily consented to be shut up in a hostile

country, filled with powerful and unknown nations; and having precluded every means of escape, left themselves without any resource but their own valour and perseverance.

ROBERTSON, *America*.

1. Explain why. 2. § 28. 3. αὐτὸς καθ' αὐτόν. 4. § 43. 5. ἀποβλέπειν.

CLXXXIV. APPEAL FOR PEACE

The proposition is peace. Not peace through the medium of war: not peace to be hunted¹ through the labyrinth of intricate and endless negotiations: not peace to arise out of universal discord, fomented from principle, in all parts of the empire: not peace to depend on the juridical determination of perplexing questions, or the precise marking the shadowy² boundaries of a complex government. It is simple peace: sought in its natural course, and in its ordinary haunts. My idea is nothing more. Refined³ policy ever has been the parent of confusion, and ever will be so as long as the world endures. Plain good intention, which is as easily discovered at the first view⁴ as fraud is surely detected at last, is, let me say, of no mean force⁵ in the government of mankind. Genuine simplicity⁶ of heart is a healing and cementing⁷ principle. My plan, therefore, being formed upon the most simple ground imaginable,⁸ may disappoint some people when they hear it.

BURKE.

1. Make these active participles, agreeing with *ὑμᾶς* (I bid you). 2. ἀόριστος. 3. Use *κοιμῶμεσθαι* or *σοφρίζεσθαι*. 4. § 33. 5. Metaphors from Balance. 6. This simply repeats 'Plain good intention.' 7. Look out phrases with *συνάπτειν*. 8. 'It is simple, nay most simple.'

CLXXXV. THE MASSACRE OF GLENCOE

Even the sons of MacIan, who had been especially marked out¹ for destruction, contrived to escape. They were roused from sleep by faithful servants. John, who, by the death of his father, had become the patriarch of the tribe, quitted his dwelling just as twenty soldiers with fixed bayonets² marched up to it. It was broad day long before Hamilton arrived. He found the work not even half performed. About thirty corpses lay wallowing in blood on the dung-hills before the doors. One or two women were seen among the number, and, a yet more fearful and piteous sight, a little hand, which had been lopped in the tumult³ of the butchery from some infant. One aged Macdonald was found alive. He was probably too infirm to fly, and, as he was above seventy, was not included in the orders under which Glenlyon acted. Hamilton murdered the old man in cold blood.⁴ The deserted hamlets were then set on fire: and the troops departed, driving away with them many sheep and goats, nine hundred kine, and two hundred of the small shaggy⁵ ponies of the Highlands.

MACAULAY.

Architecture and Order.—See Introductory note, Rhetorical Style in History.

1. Use *εἰρηρο*. 2. 'With drawn swords' or 'with arrows on the string': see *ἐπιβεβλησθαι*. 3. Predicative: 'by the soldiers butchering at random.' 4. The idea of 'wantonness' is conveyed in Greek by *ὕβρις*: or you may express the idea in the verb. 5. Indirect Predicative.

CLXXXVI. CHARACTER OF CROMWELL

Nor is there any problem more difficult than exactly to follow Cromwell's policy in all its details. For this part of his life there is exceedingly little direct and unimpeachable authority.¹ There is a large body of disconnected anecdotes,² more or less resting on contemporary authorities, mostly hostile, of very various trustworthiness, and all capable of different explanations. They are for the most part so characteristic³ and plausible that it is difficult to doubt but that they rest at bottom on fact. But the time, place, circumstances of them are all-important, as are the facts that led up to them, and which followed them; and it is just in these that the authority of the 'Memoirs' is least satisfactory. The result of a patient balancing of authorities is all that can here be given.⁴ Much must be left to the estimate we form of Cromwell as a whole. The probabilities are all on the side of a belief that the ultimate result was mainly shaped by him; that all the critical turns in this long and arduous political game were inspired by his genius, and bear marks of his mastery over men.⁵

1. 'Men who, knowing it themselves, are worthy to be trusted.'
 2. Use *λογοποιεῖν*. 3. Of what? ἀκόλουθα or οὐκ ἐναντία. 4. See Ex. XVII. 5. Adjective in -ικός.

CLXXXVII. CHARACTER OF CROMWELL

This too is the point at which we first note complaints of his ambition, duplicity, and intrigue; his

abandonment by his early friends; and the public and private animosities which continued to gather round him, growing throughout the rest of his life. It is the too familiar¹ story of the great man in a troubled crisis. And no statesman of equal rank in the modern history of Europe comes forth from the ordeal of disparagement more nobly.² Through all these tangled times Oliver Cromwell remains unswervingly³ true to his great design⁴: to secure responsible government without anarchy, and freedom of conscience without intolerance.⁵ These great ends were to him far dearer than parties, institutions, or persons; and for them he would sacrifice in turn parties, institutions, and persons. If he could have saved responsible government without destroying the monarchy, he would have done it. If he could have established a Parliamentary system⁶ without misrule and religious oppression, he would have done it. Had he desired an army despotism, he would have worked it out directly, without reference to Parliament or king. Had he aimed at personal power, he would not have risked life and popularity so often in the cause of law, order, and Parliament.—F. HARRISON.

1. οὐ τ' ἄλλοι . . . καί. 2. καθαρός. 3. § 36. 4. προαίρεσις, προαυρεῖσθαι. 5. Explain clearly: intolerance in religious matters. 6. i.e. government by a freely elected Parliament.

CLXXXVIII. TO HER TROOPS AT TILBURY

My loving people, I have been persuaded by some that ~~are~~ are careful of my safety, to take heed how I committed myself to armed multitudes, for fear of

treachery. But I tell you, that I would not desire to live to distrust my faithful and loving people. Let tyrants¹ fear; I have so behaved myself, that under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects. Wherefore am I come among you at this time but for my recreation and pleasure,² being resolved, in the midst and heart of the battle, to live and die amongst you all; to lay down for my God, and for my kingdom, and for my people, mine honour and my blood even in the dust. I know I have the body but of a weak and feeble woman, but I have the heart and stomach of a king,³ and of a king of England too; and take foul scorn that Parma, or any prince of Europe, should dare to invade the borders of my realm. To the which, rather than any dishonour shall grow by me, I myself will venture my royal blood. I myself will be your general, judge and rewarder⁴ of your virtue in the field. I know that already for your forwardness you have deserved reward and crowns; and I assure you, on the word of a prince, you shall not fail of them. In the meantime, my lieutenant-general shall be in my stead, than whom never prince commanded a more noble or worthy subject; not doubting, but by your concord⁵ in the camp, and valour in the field, and your obedience to myself and my general, we shall shortly have a famous victory over those enemies of my God and of my kingdom.

QUEEN ELIZABETH.

1. What is the meaning of 'tyrants' here? 2. i.e. 'as to a friendly gathering.' 3. § 20. 4. Metaphors from Games. 5. *εὐταξία*, *εὐτακτεῖν*.

VOCABULARY

(The references are to the paragraphs of the Introduction.)

NOTE.—This Vocabulary is meant to be used in conjunction with the Lexicon.

You should look out all words that you do not know.

You will often find several Greek words given which represent different meanings of the English word. E.g. opposite 'wood' you will find *ἔλη, ξύλα, φρύγανα*. It is left to you to discover from the Lexicon which meaning each of these words represents.

Cognate words are frequently not given. 'To change' is given, but not the noun 'change.' You must infer the one from the other.

This is a convenient place to set down the chief meanings of Prepositions in Compounds. As often as not, you will find that you must use a Compound Verb in Greek.

- ἀμφι-** 1. 'On both sides': *ἀμφίβολος* between two fires.
2. 'On' (of dress): *ἀμπέχεσθαι* to dress.
- ἀνα-** 1. 'Up,' and hence 'inland': *ἀναβαίνειν* to march up country.
2. 'Back': *ἀναχωρεῖν* to retire, *ἀναζητεῖν* to trace back.
3. 'Un-': *ἀνελττεῖν* to unroll, *ἀνακαλύπτειν* to uncover.
In *ἀναμάχεσθαι* to renew or retrieve a fight, we see the influence both of 2 and 3.
In *ἀναθρομβεῖν, ἀνακροτεῖν* to applaud, the *ἀνα-* seems to give an intensive force.
- ἀντι-** 1. 'Counter': *ἀνταδικεῖν* to injure in return.
2. 'Against': *ἀντιλέγειν* to oppose.
3. 'In exchange': *ἀνταλλάττεσθαι* to barter.
ἀνθάπτεισθαι, ἀντιλαμβάνεσθαι and similar words came originally under 1. They meant 'to lay hold of what is offered.'
- ἀπο-** 1. 'Away': *ἀποπλεῖν* to sail off.
2. 'Back': *ἀποδιδόναι* to give back.
So *ἀπαιτεῖν* to ask what is due.
3. 'Amiss': *ἀποχρῆσθαι* to abuse, *ἀπομανθάνειν* to unlearn.
- δια-** 1. 'Through': *διαβαίνειν* to cross.

2. 'To the end': διαπολεμῆναι to fight to an end.
 3. 'Separation': διασπᾶν to tear apart.
 So distributively, διανέμειν to assign. Hence also
 4. 'Reciprocally': διασκώπτεσθαι to bandy jests.
 5. 'To and fro': διαθεῖναι to run to and fro.
- ἐκ- 1. 'Out': ἐκβάλλειν to exile, pass. ἐκπίπτειν.
 2. 'Fully': ἐξωπλισμένος well-armed.
- ἐν- 1. 'Field of action': ἐνευδαίμονεσθαι to be happy in. See § 35.
 2. (rarely) 'Against': ἐγκαλεῖν to censure.
 κατα- is the proper compound for this idea; e.g.
 καταγελᾶν to laugh at, not ἐγγελᾶν.
 ἐμβλέπειν means 'to look at,' ἐνορᾶν 'to see by experience.'
 But compounds in ἐν- are not common in mature Attic.
- ἐπι- 1. 'On': ἐποικοδομεῖν to build on.
 2. 'Against': ἐπιστρατεύειν to attack.
 So, of feelings, ἐφήδεσθαι to exult over.
 3. 'Following': οἱ ἐπίγονοι the posterity.
 4. Causative: ἐπαληθεύειν to substantiate.
- κατα- 1. 'Down,' hence 'to the coast,' καταβαίνειν.
 2. 'Back': κατάγειν, κατιέναι (of exiles).
 3. 'Utterly': καταχρῆσθαι to use up.
 4. 'Against': καταφρονεῖν to despise, καταβοᾶν to denounce.
 5. Causative: κατασιωπᾶν to silence.
- μετα- 1. 'Share': μεταδιδόναι to give a share of.
 2. 'Change': μεταμανθάνειν to learn a fresh thing.
 NOTE.—μετα- never means 'in company' in compounds.
 For this sense συν- is used.
- παρα- 1. 'To the side of': παρακαλεῖν to call in (a physician).
 Also 'from the side of': παραχωρεῖν to desert.
 2. 'Along': παραπλεῖν to sail along the coast.
 3. 'Beyond': παραβαίνειν to transgress.
 4. 'Amiss': παραπρεσβεύειν to perform an embassy corruptly.
- περι- 1. Of dress, either 'ou,' περιάπτειν to invest;
 Or 'off,' περιαιρεῖν to take off.
 2. 'To excess': περιχαρής overjoyed.
 3. 'Neglect': περιορᾶν to suffer.
- προ- 1. 'Before': either of time or place.
 προσημαίνειν to foretell.
 προβαίνειν to go forward.
 So προϋπάρχειν to be pre-existing.
 προκεῖσθαι to be at one's disposal.
2. 'Publicly': προγορᾶφειν to post up.
 3. 'In defence': προβάλλεσθαι to put forward as a shield.
 4. 'Preference': προαιρέσθαι to choose.
- προς- 1. 'Towards': προσιέναι.
 2. 'In addition': προσαποβάλλειν to throw away besides.
 3. 'Near': προσεδρεύειν to sit near and watch.
- συν- 1. 'In company': συμπράττειν to co-operate.
 Occasionally the preposition is common to two verbs, e.g.
 συμπονεῖν καὶ φέρειν to join in working and bearing.

- ὑπερ- 1. 'Over': ὑπερέχειν to project.
 2. 'Excess': ὑπερήδουσαι to be overjoyed.
 3. 'Contempt': ὑπερορᾶν to contemn.
 ὑπο- 1. 'Under': ὑπορύπτειν to dig beneath.
 2. 'Gradually': ὑπάγειν (of an army) to move slowly on.
 3. 'Underhand': ὑφαρπάζειν to filch.

Abandon. See desert.

abased ταπεινός.

to abdicate ἀπειπεῖν, ἀφίστασθαι.

ability δεξιότης, σύνεσις.

able συνετός, φρόνιμος.

to abolish λύειν, ἀναιρεῖν.

to be abroad ἀποδημεῖν.

absolute αὐτοκράτωρ.

absolutely παντελῶς, παντάπασι, ἀτεχνῶς.

abundant ἀφθονός.

to abuse ἀποχρῆσθαι, προπηλακίζειν, βλασφημεῖν.

accident συντυχία, τὰ συμβάντα, ἀτύχημα.

accomplice μεταίτιος.

to accustom ἐθίζειν.

to acquire ἐπι-, προσ-κτᾶσθαι.

active δραστήριος.

actor μῖμος, ὑποκριτής.

to add προστιθέναι.

(pass.) προσγίγνεσθαι.

to address προσεπείν, δημηγορεῖν.

to address one's self to πειρᾶσθαι, τρέπεσθαι πρὸς.

to adhere ἐμμένειν, προσφύειν.

adjacent ὁμορος, περιέχων, ἐχόμενος.

to adjourn ἀναβάλλεσθαι.

to adjure ἀντιβολεῖν.

to administer διοικεῖν, οἰκονομεῖν.

admiral ναύαρχος.

admiration θαῦμα, ζήλος.

to admit προσάγειν, παριέναι.

to advance προάγειν, προχωρεῖν, ἐπιδιδόναι, ἀκμάζειν.

advantage ὠφέλεια.

to have an advantage πλεον, κάλλιον ἔχειν.

adventure τόλμημα.

to seek adventure κινδύνους θαρρεῖν.

adversary ἐναντίος, πολέμιος.

(at law) ἀντίδικος.

to advertise ἀποκηρύττειν.

advocate συνήγορος, σύνδικος.

afternoon δειλή.

aggrandizement πλεονεξία.

to agree ὁμολογεῖν, συνειπεῖν.

agriculture γεωργία.

to aim at στοχάζεσθαι, μετιέναι, ἀποβλέπειν εἰς. See aspire.

air πνεῦμα.

to alarm ἐκπλήττειν.

to take alarm ἐν φυλακῇ καθίστασθαι.

alien μέτοικος, μετοικικός. See insensible.

alienation ἐχθρα, ἀλλοτρίωσις.

to alight καταβαίνειν, καταπέτεσθαι.

of all sorts παντοῖος, παντοδαπός.

alliance συμμαχία.

alternately ἐναλλάξ.

to amass συλλέγεσθαι, κτᾶσθαι.

amateur ιδιώτης.

ambition φιλοτιμία.

to amend ῥάζειν.

amity φιλία, εὖνοια.

amnesty ἄδεια, τὸ μὴ μνησικακεῖν.

to amuse διατριβὴν παρέχειν.

amusement παιδιά.

anarchy ἀναρχία, ἀνομία.

ancestors πρόγονοι.

angel δαίμων.

to animate προτρέπειν, παρικελεύεσθαι.

animating προτρεπτικός.

annually κατ' ἐνιαυτόν.

to answer ἀποκρίνεσθαι, ἀντεπείν. (of a god) ἀνελείν.

antelope ἡ δορκάς.

anti-democrat μισόδημος.

anxiety ἀγωνία, κατήφεια.

to apologize¹ συγγνώμης δεῖσθαι.

¹ ἀπολογεῖσθαι means 'to defend one's action,' and is thus the opposite of the English 'apologize.'

- apology ἀπολογία, ῥηκαίωσις.
to appear φαίνεσθαι, φανερός γίγνεσθαι.
to appease πρᾶναι, συναλλάττειν.
appetite ἐπιθυμία.
to applaud ἀναθρομβεῖν, ἀνακροτεῖν.
to appoint τάττειν, προστάττειν.
to appreciate. *See* estimate.
to approach προσιέναι, πλησιάζειν.
aqueduct ὑδρορρόα.
arbitrament τὸ κύριον εἶναι.
ardently σπουδαίως, ἐκόν.
aristocrats οἱ καλοὶ κάγαθοί, οἱ δυνατοί.
to arm ἐξοπλίζειν.
arrogant ὑπερήφανος, ὑβριστικός.
art τέχνη.
to ascribe ἀνατιθέναι, ἀναφέρειν.
to ask αἰτοῦν, αἰτεῖν, αἰτεῖσθαι, ἐρωτᾶν, ἀνερωτᾶν.
to aspire ὀρέγεσθαι, ἐφίεσθαι (gen.).
to assemble συλλέγειν, συναγείρειν, ἀθροίζειν.
(pass.) συνιέναι, συνεδρεῖν.
assembly (regular) ἐκκλησία.
(special) σύλλογος.
to assert. *See* claim.
to assign τάττειν, προστάττειν.
to have assigned λαγχάνειν.
to assist βοηθεῖν, ἐπικουρεῖν, ἀμύνειν.
to associate συγγίγνεσθαι, προσομιλεῖν.
to assume ἀντέχεσθαι, ἀντιποιεῖσθαι.
astonishment θαῦμα, ἐκπληξίς.
atonement. *See* reconciliation.
attack προσβολή.
to attack προσβάλλειν, ἐπιτί θαι.
(a country) ἐπιστρατεύεσθαι, εἰσβάλλειν.
to attend to προσέχειν, νοῦν προῖχειν, θεραπεύειν, περὶ τι εἶναι.
to attribute ἀνατιθέναι.
auspicious καλός.
authority ἐξουσία.*
avarice αἰσχροκέρδεια, πλεονεξία.
to be in awe αἰδεῖσθαι.
awkward σκαιός.
axe πέλεκυς.
to back water ἀνακρούεσθαι.
backwardness ῥαθυμία.
bag βαλλάντιον.
to bag ἀρπάζειν, λεηλατεῖν.
baggage animals ὑποζύγια.
to balance ἐξετάζειν, ἐξισοῦν.
balance τρυπάνη.
ball σφαῖρα.
ballad νόμος, ᾠδή.
bank χῶμα.
to bar μοχλὸν ἐμβάλλειν.
bare ψιλός, ἐρήμος.
to bark ὑλακτεῖν.
barter ἀλλαγῇ.
to barter ἀνταλλάττεσθαι.
base ἔδαφος.
baseness κακία, δειλία.
basin λέβης, λεκάνη.
basket κανοῦν, κόφινος.
bath βαλανεῖον.
bayonet λόγχη.
beam ἡ δοκός, ξύλον.
to beat τύπτειν (ἐπάταξα, πέπληγα).
(the breast) τύπτεσθαι, κόπτεσθαι.
(of the heart) πηδᾶν.
to beat out ἐκκόπτειν.
beast of burden. *See* baggage.
bed κλίνη.
to go to bed κοιμᾶσθαι.
to bedabble κατασκεδαννύναι, καταντλεῖν.
to beguile, κηλεῖν, φενακίζειν.
behind ὀπισθεν, ἐκ τοῦπίσω.
belief πίστις.
to benefit εὖ ποιεῖν, εὐεργετεῖν, ὠφελεῖν.
to bequeath καταλείπειν, παραδίδόναι.
to be beset ἐνέχεσθαι.
to besiege πολιορκεῖν.
to bestow χαρίζεσθαι, ἐπιδίδόναι.
to betray προδίδόναι, προίεσθαι.
to bite. *See* to chafe.
to blame μέμψεσθαι (οἰσmpd.), ἐγκαλεῖν, ἐν αἰτία ἔχειν (pass. γίγνεσθαι).
to blaspheme βλασφημεῖν.
to blaze ἐκλάμπειν, περιλάμπειν, φλέγεσθαι.
to be blessed εὐδαιμονεῖν.
blessing ἀγαθόν.

blindly ἐν ἀφανεί.
 block ἐπίξηρον, στέλεχος.
 (of stone) πέτρος.
 to blockade ἐφορμεῖν.
 bloodshed φόνος, σφαγή, ἀλληλο-
 φθορία.
 to boast ἀλαζονεύεσθαι, μεγαλυν-
 χεῖσθαι.
 boldly τολμηρῶς, θαρρούντως.
 boldness τόλμα.
 (of speech) παρρησία.
 bombardment τεύχους καθαίρεσις.
 bosom κόλπος.
 bounty εὐεργεσία, εὐνοία.
 brainsick. *See* crazy.
 to brave καρτερεῖν, ὑφίστασθαι.
 to break διαρρηγνύναι, περιρρηγ-
 νύναι.
 (word) ψεύδεσθαι, οὐκ ἐμμένειν.
 (truce) λύειν, διαλύειν.
 (of the day) ὑποφαίνειν.
 (of troops) ἐνδιδύναι, τρέπεσθαι.
 to break in ἐκκόπτειν.
 to break in two διχοτομεῖν, δίχα
 ποιεῖν.
 to break up καταθραύειν, διαλύειν.
 to breathe hard ἀσθμαίνειν, ἀνα-
 πνέειν.
 breathlessly ἀπνευστί.
 brethren (of a craft) ἐταιρεία.
 to take bribes δωροδοκεῖν, μισθὸν
 πράττεσθαι.
 brightness λαμπρότης.
 to bring (things) κομίζειν and com-
 pounds.
 (men) ἀγειν and compounds.
 broad εὐρύς, εὐρύχωρος.
 (day). *See* § 7.
 broker τραπέζιτης.
 brother-in-law γαμβρός.
 buffoon βωμολόχος, γελωτοποιός.
 to build οἰκοδομεῖν.
 (ships) ναυπηγεῖν.
 bullet μολυβδίσ.
 burdensome βαρὺς, ἐπαχθής.
 to burn down κατακάειν.
 bush ἄμμος.
 business ἐργασία, διατριβή.
 buskin ἀσθόριος.
 mustard ὠτίς.

button περόνη.
 to buy ὠνεῖσθαι (πρῆσθαι).
 cabin καλύβη.
 cage οἰκίσκος.
 to cajole ἐξαπατᾶν, φενακίζειν.
 cake πλακοῦς.
 calamity συμφορά.
 to call ὀνομάζειν, προσαγορεύειν,
 ἐπικαλεῖν, pass. ἀκούειν § 2.
 to call to reckoning λόγον ἀπαιτεῖν.
 calumny διαβολή.
 campaign στρατεία.
 canal διώρυξ, ὀχετός.
 candour ἀπλότης, εὐήθεια.
 capacity φύσις, εὐφύια.
 capital πρώτη πόλις.
 captain λοχαγός.
 car ἄμαξα, ζεύγος.
 career τὰ τιμὴ βεβιωμένα, πεπολι-
 τευμένα.
 cargo φορτίον.
 to have a cargo γέμειν, φέρειν.
 to carry κομίζειν and compounds,
 βαστάζειν.
 to carry through. *See* execute.
 to be cast away ἐκπίπτειν, ναυαγεῖν.
 to cast in one's teeth ἐγκαλεῖν, ὀνει-
 δίζειν.
 to cast upon ἐπιβάλλειν.
 cataract καταρράκτης.
 to catch fire ἐμπρησθῆναι, φλέγε-
 σθαι.
 cattle κτήνη.
 caution πρόνοια, εὐλάβεια.
 cautious εὐλαβής, προνοητικός, φυ-
 λακτικός.
 cave ἄντρον.
 to celebrate (rites) νομίζειν, τελεῖν.
 celebrated ἐπίσημος, ἐπιφανής, εὐδο-
 κιμῶν.
 celestial οὐράνιος.
 censure. *See* blame.
 central μεσόγειος.
 to chafe βαρῶς φέρειν.
 chains δεσμοί,¹ δεσμά.
 to chain δεῖν, προσδεῖν.
 chameleon χαμαιλέον.

¹ δεσμά, in the literal sense, 'chains';
 δεσμοί, 'imprisonment.'

to change μεταβάλλειν, μεθιστάναι.
(one's mind) μεταγινώσκειν,
μετανοεῖν.
changeable εὐμετάβολος.
character τρόπος,¹ ἦθος.
to charge ἐπαιτιάσθαι, ἐπιτάττειν,
ἐπιτιθεσθαι, ἐπικεῖσθαι.
to chasten σωφρονίζειν.
to cheat ἐξαπατᾶν.
to check κωλύειν, ἐμποδίζειν.
to cherish θεραπεύειν.
chief ἡγεμών, προστάτης.
child παῖς, παιδίον, παιδάριον.
choice αἵρεσις.
to choose αἰρεῖσθαι, χειροτονεῖν.
circumspect. *See* cautious.
under the circumstances ὡς ἐκ τῶν
παρόντων.
citadel ἀκρόπολις.
civil war στάσις; οἰκεῖος πόλεμος.
to civilize. *See* § 8.
to clamber ἀναρριχᾶσθαι.
clapping κρότος.
to class διανέμειν, διαιρεῖν.
clear ἐναργής, καταφανής.
(weather) εὐδία.
to clear (forest) ἐκκόπτειν.
clemency μετριότης, ἐπιείκεια.
cliff κρημνός.
climate § 13.
to climb ἀναβαίνειν.
close order στίφος, or ἄθροισ.
to close διαγωνίζεσθαι, συμπλέκε-
σθαι.
to close upon, ἐπικεῖσθαι, ἐπιγίγ-
νεσθαι.
clothing ἐσθής, στολή.*
cloudless ἀνέφελος.
coarse φορτικός, ἀκομψός. *See* vulgar.
cock ἀλεκτρυών.
cold-blooded ἀγνώμων. *See* harsn.
colour χρῶμα.
to combat ἀμιλλᾶσθαι, ἀντιτάτ-
τεσθαι.

¹ In Attic ἦθος is in the singular with a singular adjective, in the plural with a plural adjective, e.g. χρηστός τὸ ἦθος, χρηστοὶ τὰ ἦθη. There is no such limitation with τρόπος, τρόποι, nor of course with ἦθη in the sense of 'customs.' *See* Rutherford *New Phrynichus* 465.

to combine συμμιγνύειν, συναρ-
μύττειν.
to come forward παρίεναι.
to come to one's self ἔμφρων, ἐν
ἑαυτῷ γίγνεσθαι.
command κέλευσμα, στρατηγία.
commendable ἀξίεπαινος.
commerce ἐμπορία, ἐπιμῖξια.
common κοινός. *See* moderate.
commonwealth § 13. 3.
communicable διδακτός.
to communicate κοινοῦν, ἀνακοινοῦν,
κοινολογεῖσθαι.
communication ἐπιμῖξια, διάβασις.
to compare συμβάλλειν, παρα-
βάλλειν, ἐν ἴσῳ ποιεῖσθαι.
compatriot ὁμόφυλος, πολίτης. *Not*
συμπολίτης.
competent ικανός.
to compile συγγράφειν, συνείρειν.
to complete τελεῖν and compounds,
pass. τέλος ἔχειν.
complex σύνθετος, συμπλεγμένος.
to be a compliment φιλοτιμίαν
ἔχειν.
to comply ὑπέκειν, συγχωρεῖν.
to compose συντιθέναι, διακοσμεῖν,
συγγράφειν.
composed ἀτάρακτος.
to compromise ὑφίστασθαι, συγχωρεῖν.
compromise συγχώρησις, ὁμολογία.
See concession.
to conceal κρύπτειν, ἀποκρύπτεσθαι.
to conceive ὑπονοεῖν, ἐφικέσθαι.
it concerns διαφέρει, προσήκει τινί
τινος.
to make concessions ὑπέκειν,
ὑφίστασθαι, συγχωρεῖν, ἐλαττοῦ-
σθαι.
to conciliate παρίστασθαι.
conciliatory φιλόφρων, προσαγωγός.
condition ὁρος.
to condemn κατακρίνειν, καταγινώ-
σκεν, καταδικάζειν.
conference. *See* converse.
to be confident θαρρεῖν, θαρρύ-
νεσθαι.
to confirm κυροῦν, κέριον ποιεῖν.
to confound ἐκπλήττειν, κατα-
πλήττειν.

- to confront ὑπομένειν, ὑφίστασθαι.
 to confuse ταραττείν, διαταράττειν.
 confused συγκεχυμένος, τεταραγμένος.
 to congratulate μακαρίζειν.
 to connive περιορᾶν.
 to conquer. *See* subdue.
 according to conscience ὡς ἂν αὐτῷ δοκῇ.
 to be conscious αὐτῷ συνειδέναι.
 to consecrate καθιεροῦν.
 to consent ὁμολογεῖν.
 consequences. *See* § 22.
 of consequence. *See* concern.
 to consider λογίζεσθαι and compounds, σκέψιν ποιεῖσθαι.
 consistent ἀκόλουθος, ὁμολογούμενος.
 conspirator συνωμότης.
 to conspire συνωμῆναι, συμπράττειν.
 consternation ἐκπλήξις.
 constitution πολιτεία, κατάσταση.
 consul ὑπατος, πρόβουλος.
 to consult συμβουλευέσθαι.
 contemporary ἡλικιωτής, οἱ καθ' αὐτόν.
 to be contemptible ἐν ὀλιγοῖς γίγνεσθαι, ὀλιγοῖς ἔχειν.
 to contend ἀγωνίζεσθαι and compounds, δῦσχυρίζεσθαι, ἀνταίρειν.
 contentious φιλονεικος.
 continent ἐγκρατής.
 to continue § 36.
 continuous συνεχής, ἐνδελεχής.
 to contract συστέλλειν, συνάγειν.
 to contribute συλλαμβάνεσθαι, συναίρεσθαι, συμβάλλεσθαι.
 (money) εισφέρειν.
 contrivance μηχανή, παρασκευή.
 to control μεταχειρίζειν, κρατεῖν.
 to converse διαλέγεσθαι, ὁμιλεῖν (compounds).
 to convey κομίζειν. *See* escort.
 from conviction πεισθείς, πεπεικώς εἶναι.
 to convince. *See* persuade.
 convulsion σπᾶσμα, σφαδασμός.
 to οὐκ ἔπειν, ὅπταν, δειπνοποιεῖσθαι.
- cool ἐγκρατής, αὐτοῦ, ἀπρόθυμος.
 copious ἀφθονος.
 cordially ἐκόν, προθύμως.
 to correct κολάζειν, ἀρμόττειν.
 corrupt δωροδόκος, μοχθηρός. *See* dissolute.
 costly πολυτελής.
 to count ἀριθμεῖν. *See* reckon.
 to counterfeit προσποιεῖσθαι, ὑποδύεσθαι.
 in the country κατ' ἀγρόν.
 to court θεραπεύειν, διώκειν.
 court (of justice) δικαστήριον.
 courtyard αὐλή.
 courtesan ἑταῖρα.
 to cover (with disgrace) περιάπτειν, περιτιθέναι.
 covetous αἰσχροκερδής.
 cradle σπάργανα.
 from the cradle, say 'from an infant.'
 craft δόλος, ἀπάτη.
 to crawl ἔρπειν and compounds.
 crazy παραπλήξ, τετυφωμένος.
 credit πίστις.
 to give credit πιστεύειν.
 criminal κακοῦργος.
 crisis καιρός, ῥοπή.
 to be a critic φιλοσοφεῖν περί.
 to criticize ἐπιτιμᾶν, ἐξετάζειν.
 crop καρπός.
 to cross διαπλεῖν, περαιοῦσθαι.
 to cross (blades) διαξιφίζεσθαι,¹ συνάπτειν.
 to crow ἄδειν.
 cruel ὤμός.
 cry κραυγή.
 to cultivate γεωργεῖν, ἐργάζεσθαι, ἀσκεῖν, γυμνάζειν.
 cultivation γεωργία, ἡ γεωργουμένη.
 cunning πανοῦργος.
 eup κύλιξ, φιάλη, κοτύλη.
 cupidity πλεονεξία, αἰσχροκέρδεια.
 curious χαρίεις.
 to curse καταρᾶσθαι, καταβοᾶν.

¹ L. & S. give 'to fight to the death.' But both the Middle Voice and the compound point to the idea of reciprocity. *See* Rutherford, *Grammar* § 144.

it is customary νόμιμον, ἔθος ἐστὶ νομίζεται.

customs νόμιμα, ἤθη, ἐπιτηδεύματα.

dainty. *See* luxurious.

dangerous ἐπικίνδυνος, σφαλέρως, ἐπισφαλής.

to dare τολμᾶν.

to dash to pieces συντρίβειν.

date (adj.) φονίκεος.

day by day καθ' ἡμέραν.

by day μεθ' ἡμέραν.

to dazzle ἐκπλήττειν.

deadly (hatred) ἀδιάλλακτος.

to deafen ἐκκωφούν, ἐκπλήττειν.

to deceive ἐξαπατᾶν.

to decide διαγιγνώσκειν.

decisive (victory) λαμπρός.

deck κατάστρωμα.

decorum τὸ πρέπον.

deer ἔλαφος, θήριον.

defeat (balk) βλάπτειν, ἀφαιρεῖσθαι.

defence προβολή, ἐπικούρησις.

to defend ἀμύνεσθαι (dat.), συνηγορεῖν, ἀπολογεῖσθαι, προμάχεσθαι, προῖστασθαι.

delectable τερπνός, ἐπιτερπής.

to deliberate βουλευέσθαι.

delicious γλυκύς, ἡδύς.

to demand ἀξιούν.

to denounce καταβοᾶν, εἰσαγγέλλειν.

to depend ἀνακεῖσθαι.

by deputy δι' ἄλλων.

to deride καταγελᾶν, ἐπισκώπτειν.

to describe διεξιέναι.

to desert ἀπολείπειν, προῖεσθαι.

(intrans.) αὐτομολεῖν, παραχωρεῖν.

to design βουλεύειν, ἐπινοεῖν.

design βούλημα, ἐπινοία, by design ἐκ προνοίας.

desired ἀγαπητός.

desolation ἐρημία.

(death) θλεθρός.

despair ἄπνοια.

to despair of ἀπογοιγνώσκειν.

to despatch ἐπιτελεῖν, ἀπεργάζεσθαι,

ἀποσφάττειν, διαχρήσθαι, ἐκποδὸν ποιεῖσθαι.

desperate ἀπαινεσημένος, ἀνελπίστος.

at a desperate pass ἐν ἀνελπίστῳ.

to despise καταφρονεῖν, ὀλιγωρεῖν.

to despoil ἀφαιρεῖσθαι, φθεῖρειν.

despotism τυραννίς.

to destroy διαφθείρειν, διαχρήσθαι.

to detach ἀπαρτᾶν.

to detect φωρᾶν, ἐπ' αὐτοφώρῳ λαβεῖν.

to detest διὰ μίσους, δι' ἀπεχθείας ἔχειν.

devious use στρέφεσθαι.

to devise. *See* project.

to devour κατεσθίειν.

dexterous δεξιός.

dice πεττοί, κύβοι.

dictator αυτοκράτωρ.

diet διαίτα.

to be different ἄλλοιως, ἐτέρως ἔχειν, διαφέρειν.

to be in difficulties ἀπορεῖν, ἀγωνίζεσθαι.

to dig ὑπορύττειν.

to digest καταπέττειν.

dignity ἀξίωμα, ἀρχή.

diligently σπουδαίως, ἐπιμελῶς.

to grow dim (met.) ἐπιλείπειν, ἀφανίζεσθαι.

dimness σκότοι, σκοτοδινία.

to dine ἀριστᾶν.¹

directly εὐθύς,² εὐθύ, ἀντικρυς, ἀντικρύ.

dirk ἐγχειρίδιον, ξιφίδιον.

to dirk κεντεῖν.

dirt πηλός, βόρβορος.

to be disaffected στασιάζειν, ἀτακτεῖν.

disagreeable. *See* unpleasant.

to be disappointed ψεύδεσθαι (gen.).

to be disastrous ἀτυχεῖν, σφάλεσθαι.

discipline εὐταξία.

to discipline σωφρονίζειν, συνήθεις ποιεῖν.

disciplined συγκεροτημένος.

disconnectedly οὐκ ἐφεξῆς.

discreet σώφρων.

at discretion ὡς ἂν τινι δοκῇ.

¹ ἄριστον, often translated 'breakfast,' was the mid-day meal, *ἀξέσμενον*, δείπνον was the evening meal.

² εὐθύ, ἀντικρύ, are 'local' in meaning.

- to discriminate. *See* to distinguish.
 to disdain ἀπαξιοῦν.
 to disentangle ἀπαλλάττειν.
 to disfigure λυμαίνειν.
 disgust ἀηδία.
 dishonoured λεηλιμένος, περιπτεπωκώς.
 to be dishonourable αἰσχύνειν φέρειν.
 disinterested καθαρός.
 to dismay. *See* terrify.
 to dismiss λύειν, ἀπολύειν.
 to be disobliged δυσφορεῖν, βαρέως φέρειν.
 disorderly οὐδενὶ κόσμῳ.
 to disorganize ταραττειν and compounds.
 disparagement μέμψις.
 to dispense χορηγεῖν, ταμιεύειν.
 to disperse διασκεδανύναι.
 display δῶσις, ἐπίδειξις, κόμπος.
 to be displeased ἄχθεσθαι (ἡχθέσθην).
 to dispossess ἀφαιρεῖσθαι, ἐξελαίνειν.
 disputatious φιλόδοκος.
 to dispute διαφέρεισθαι, ἀμφισβητεῖν, φιλονεικεῖν.
 to dissemble ἀποκρύπτεσθαι, ὑποστέλλεσθαι.
 dissipated. *See* dissolute.
 dissolute ἀκόλαστος, ἀσελγής.
 to dissolve διαλύειν, ἀναιρεῖν.
 distant πολύ, μακρὰν ἀπέχων.
 to distil ἀφέψειν.
 to distinguish διακρίνειν, διορίζειν.
 distinguished ἐπιφανής, εὐγενής.
 distress ἀπορία.
 to distribute διανέμειν, διασπείρειν.
 to make a disturbance νεώτερόν τι ποιεῖν.
 disuse ῥαθυμία, ἀγυμνασία.
 disunion στάσις, ταραχή.
 ditch ἡ τάφος.
 diversion διατριβή.
 to divert μεταφέρειν, μετατιθέναι.
 to divide διαιρεῖν.
 to do away καταλύειν.
 doctrine δόγμα.
 domestic ὁ οἶκος, ὁ κατ' οἶκον.
 to dominate ἄρχειν.
 doubt διστακτοῖς, διπλάσιος.
 doubtful, ἀμφίλογος, ἀμφισβητήσιμος.
- to drag along ἐπισπᾶν.
 to drag away ἀφέλκειν, ἀποσπᾶν.
 to draw (sword) σπᾶσθαι.
 to draw off ὑποχωρεῖν. *See* shun.
 to draw up παρατάττειν.
 in a dream, ὄναρ.
 to dress περιστέλλειν, ἀμπέχεσθαι, σκευάζειν.
 to drop (betray) προέσθαι.
 drought αὐχμός.
 dubious ἀμφισβητήσιμος, ἄπορος.
 dull σκαῖός, ἀναίσθητος.
 dungeon εἰρκτή, δεσμωτήριον.
 dunghill κόπρος, βολεών.
 duplicity δόλος, ἀπιστία, πανουργία.
 duty τὸ δέον, τὸ προσήκον, λητουργία. *See* also τάξις.
- earnest σπουδαῖος.
 to be earnest σπουδάζειν, περὶ πολλοῦ ποιεῖσθαι.
 eastern ὁ πρὸς ἑω.
 edible ἐδώδιμος.
 to educate παιδεύειν, γυμνάζειν, παρασκευάζειν.
 efficiency εὐ διοίκησις, ῥώμη.
 to elapse διελθεῖν, διαγίγνεσθαι.
 to elect. *See* choose.
 elegance κόσμος, εὐκοσμία.
 eloquence λόγων δεινότης.
 eloquent δεινὸς λέγειν.
 (of words) προτρεπτικός.
 to elude παρεκτρέπεσθαι, ὑπεκδύεσθαι.
 to embrace περιβάλλειν. *See* lay hold.
 to emerge ἀπαλλάττειν, διεξελθεῖν.
 emissary § 12.
 employment πραγματεία.
 encomium. *See* praise.
 endless ἄμετρος, ἀπέραντος, ἄπορος, μυρίος. *See* everlasting.
 energy ῥώμη.
 to enforce αναγκάζειν, βιάζεσθαι.
 to enfranchise ἀπελευθεροῦν.
 to engage ὁμόσε, εἰς χεῖρας ἵνα, ἐν χερσὶ μάχεσθαι, ὑποσχεῖσθαι.
 engagement ὑπόσχεσις.
 to enjoy ἀπολαύειν, γεύεσθαι, ἡδεσθαι.

to enlarge αὐξάνειν, ἐπαυξάνειν.
 to enlist μισθοῦσθαι, μισθῷ πείθειν, συναθροίζειν.
 enmity. *See* variance.
 to enrage ἀργαίνειν (ἡγριωμένος).
 to enrich πλουτίζειν.
 to enrol ἀναγράφειν.
 ensigns σημεῖα.
 (insignia) γέρα.
 enterprise ἔργον, ἀγώνισμα.
 to entertain ξενίζειν, προσδέχεσθαι.
 envoys πρέσβεις.
 to envy φθονεῖν, ζηλοῦν.
 equal ἴσος, παραπλήσιος, ἐφάμιλλος.
 equinoctial μεσημβρινός.
 to escape φεύγειν and compounds.
 to esqrτ παραπέμπειν.
 especially ἄλλως τε καί.
 espoused νύμφη, νυμφίος.
 established καθεστώς.
 estate χωρίον, ἀγαθά, χρήματα.
 to esteem τιμᾶν, ἀγαπᾶν.
 to estimate λογίζεσθαι and compounds.
 to estrange ἀλλοτριοῦν.
 everlasting ἀθάνατος, αἰδιος.
 evidence μαρτυρία, τεκμήριον.
 to give evidence μαρτυρεῖν, μαρτυρίαν παρέχεσθαι.
 exact ἀκριβής.
 to exact πράττεσθαι, προστάττεσθαι.
 example παράδειγμα.
 excess ὑπερβολή.
 to exchange ἀλλάττεσθαι, ἀνταλλάττεσθαι.
 to excite ἐπαίρειν, παροξύνειν.
 (feelings) παριστάναι, παρέχειν, ἐμποιεῖν.
 excitement προθυμία, or specify.
 exclusion (political) ἀτιμία.
 to execute ἐπεκτείνειν, ἐκτελεῖν.
 executions § 4.
 to exercise ασκεῖν, γυμνάζειν.
 to be exhausted ἀπειεῖν, ἀποκάμνειν, ἐπιλείπειν.
 to exhibit ἐπιδεικνύειν, and middle.
 to exhort παρακελεύεσθαι, προτρέπεν.
 to expatiate διεξίεναι, μακρηγορεῖν.
 to expect ἀξιοῦν.

expectation ἐλπίς.
 expected ἐπίδοξος, προσδόκιμος.
 to expend. *See* spend.
 expense δαπάνη.
 expensive τίμιος, πολυτελής.
 experience ἐμπειρία.
 to experience χρήσθαι, τυγχάνειν and compounds.
 expert ἐμπειρος.
 to explain διηγείσθαι, ἐξηγεῖσθαι.
 to expose one's self παραβάλλεσθαι αὐτόν.
 to expostulate δικαιολογεῖσθαι, διαλέγεσθαι.
 expostulation ἀντιβολία, παραιτήσις.
 to extend (intrans.) τείνειν and compounds, τετάσθαι.
 to exterminate ἐξώλη ποιεῖν.
 to be extinguished (of a man) ἀπογίγνεσθαι.
 extraordinary θαυμασίος, οὐχ ὁ τυχών.
 (thing) ὁ παράλογος.
 to fail σφάλλεσθαι.
 to faint λιποψυχεῖν.
 faintly ἥσυχῃ.
 faith πίστις.
 to fall against συμπίπτειν.
 to fall back ἀναπίπτειν, ἀναχωρεῖν.
 to fall in eis-, ἐμ-, περι-πίπτειν.
 to speak falsehoods ψεύδεσθαι.
 fame. *See* glory.
 famine λιμός.
 far πόρρω (πορρωτέρω).
 to fasten ἐξαρτᾶν, προσδεῖν.
 to be fatigued κόπτεσθαι, ταλαιπωρεῖν (and pass.).
 fault ἀμαρτία.
 faultfinder μემψίμοιρος.
 favour χάρις.
 favourite παράσιτος, συκοφάντης.
 fearfulness φόβος, δειλία.
 fearless ἀδής, πολμηρός, θαρραλέος.
 feat τόλμημα, ἀγώνισμα.
 to feed τρέφειν.
 fence ἔμφραγμα. *See* defence.
 ferry πορθμός.
 to have fever πυρέττειν.
 fir πῖτς.

to fire τοξεύειν, ἀκοντίζειν.
 to be on fire κάεσθαι, φλέγεσθαι.
 to set fire to ἐμπιπράναι, πῦρ ἐμ-
 βάλλειν, ἐνρίπτειν.
 to fit ἁρμόττειν.
 to fix (thoughts) προσέχειν.
 fixedly ἀτενῶς, καταπαγίως.
 in flank ἐκ πλαγίου.
 flashy ψυχρός.
 flatterer κόλαξ.
 fleet νῆες, τὸ ναυτικόν.
 to flourish εὐδαιμονεῖν, εὖ πράττειν.
 foam ἀφρός, ζάλη.
 to follow ἐπείσθαι (dat. or μετά).
 (mentally) προσέχειν, παρακολου-
 θεῖν.
 fool μῶρος, ἀνόητος, ἡλίθιος, εὐήθης.
 to forbear κατέχειν (τὸ μή).
 to forbid ἀπαγορεύειν, οὐκ εἶναι.
 to apply force ἀνάγκην, βίαν ἐπιτι-
 θέναι.
 to send forces ἐπιστρατεύεσθαι, ἐπι-
 πλεῖν.
 to force away ἀποσπᾶν.
 to force a way εἰσβιάζεσθαι.
 ford πόρος, διάβασις.
 to forego ὑφίστασθαι, παραχωρεῖν.
 forensic δικανικός, ὁ ἐν δικαστηρίοις.
 to forestall φθάνειν, φυλάττεσθαι.
 (a position) προκαταλαμβάνειν.
 to foretell προειπεῖν, προσημαίνειν.
 to forfeit ἀποστереῖσθαι.
 to forge πλάττειν.
 to forget ἐπιλανθάνεσθαι.
 to forgive συγγιγνώσκειν.
 (pass.) συγγνώμης τυχεῖν.
 formed τέλειος, ἀπεργασμένος.
 formidable φοβερός.
 to fortify τευχίζειν, ἀποτευχίζειν.
 fortress τεῖχος, τείχισμα.
 fortunately εὐτυχῶς.
 fortune τύχη: πολλά χρήματα.
 foul αἰσχυρός.
 language αἰσχρολογία.
 fountain πηγή, κρήνη.
 fox ἡ ἀλώπηξ.
 to frame with ἀφομοιοῦσθαι.
 fratricide ἀδελφοκτόνος.
 free from taxes ἀτελής.
 to free ἀπολύειν, ἀπαλλάττειν,

freedman ἀπελεύθερος.
 freedom (of speech) παρρησία, ἰση-
 γορία.
 to freeze πηγνύναι.
 to fret at δυσφορεῖν, βαρέως φέρειν.
 frugal ἀπλοῦς, ἀφελής, εὐτελής.
 fruit (for table) τραγήματα.
 fumigation θυμίασις.
 furiously ἰσχυρῶς, δι' ὀργῆς.
 to furnish χορηγεῖν, ἐπιδιδόναι.
 furniture κατασκευή, ἐπιπλά.
 future μέλλον.
 to gain over παρίστασθαι, ἀφιστάναι.
 to gamble κυβεῖν.
 gambler φιλόκυβος.
 garden κήπος.
 garments ἐσθής, ἱμάτια.
 garrison φρουροί.
 to gather συλλέγειν, συναγείρειν.
 gaudy ποικίλος.
 to make gay παιδρύνειν, εὐφραίνειν.
 generation γενεά.
 generous γενναῖος, φιλόδωρος.
 genius § 8.
 gentle πρᾶος.
 to make gestures σχηματίζεισθαι.
 giddiness λιγυρός, σκοτοδινία.
 gifted use κοσμεῖν, παρασκευάζειν.
 girdle ζώνη.
 to give over παύεσθαι, ἀπαγορεύειν.
 (despair of) ἀπογνῶναι.
 to give way ἐνδιδόναι.
 to gladden εὐφραίνειν.
 (pass.) χαίρειν (ἐχάρην).
 glass ὕαλος, ὑάλινος (adj.).
 glory δῶμα, δόξα, εὐδοξία.
 goblet φιάλη.
 gold χρυσός, χρυσίον.
 good-natured φιλόανθρωπος, εὐμενής.
 gorge φάραγξ, χαράδρα.
 to govern ἄρχειν, κρατεῖν.
 to be well governed εὖ οἰκεῖν.
 government (good) εὐνομία.
 (bad) ἀνομία, ἀναρχία.
 gownsman ἰδιώτης.
 gracious ἐπίχαρις (ἐπιχαριτώτατος).
 graciously κομψῶς.
 gradually κατὰ μικρόν.
 grandeur μεγαλοπρέπεια, σεμνότης.

to grant. *See* present, yield.
 to grapple διαγωνίζεσθαι, συμπλέ-
 κεσθαι.
 gratitude χάρις.
 to feel χάριν εἰδέναι, ἀποδιδόναι.
 grave σεμνός, σπουδαίος.
 to graze νέμεσθαι.
 groan στεναγμός.
 on the ground χαμαί.
 to grow αὐξάνεσθαι, φύεσθαι.

hail χάλαζα, πάχνη.
 half-done ἡμιτέλεστος. *See* μεσοῦν.
 halter βρόχος.
 to get into one's hands αὐτῷ περι-
 ποιεῖν, καταλαμβάνειν.
 to have in hand διὰ χειρὸς ἔχειν.
 handkerchief χειρὸμακτρον.
 to hang κρεμαννύναι, ἀπάγχειν.
 hang you! ἔρρε, οἶχον ἐς κόρακας.
 to harass ἐνοχλεῖν, πράγματα παρ-
 ἔχειν.
 to harden καρτερεῖν ποιεῖν.
 hardships τὰ δεινὰ.
 hare λαγώς.
 harsh τραχὺς, χαλεπός, ὤμος.
 hastily διὰ τάχους, κατὰ σπουδὴν.
 to hate διὰ μίσους, δι' ἔχθρας ἔχειν.
 hawk κίρκος.
 to hazard ἀναρρίπτειν, παραβάλ-
 λεσθαι.
 head προστάτης, ἡγεμών.
 healing ἰασις.
 (adj. met.) προσαγωγός.
 to drink a health φιλοτησίας προ-
 πίνειν.
 heap σωρός.
 hearing ἀκοή.
 within hearing εἰς ἐπήκοον.
 heat θάλλος, καύμα.
 heather ἐρείκη.
 heavy (roads) πηλώδης.
 heedless ἀπερίσκεπτος, ὀλίγωρος.
 help ἐπικουρία, βοήθεια.
 hemlock κώνιον.
 herbage πόα.
 herd ἀγέλη.
 herdsman βουκόλος.
 to hew διακρίπτειν, κατακόπτειν.
 high day. *See* ἱσταμένη.

hill λόφος, μαστός, γήλοφος.
 to hint αἰνίττεσθαι, ὑποσημαίνειν.
 to hire μισθοῦσθαι, μισθῷ πείθειν.
 to hiss συρίττειν, ἐκσυρίττειν.
 history (written) συγγραφή.
 (tradition) ἀκοή.
 hoarse τραχὺς.
 to hold χωρεῖν.
 to lay hold of ἀντιλαμβάνεσθαι,
 ἀνθάπτεσθαι.
 hold (of a ship) κοῖλος.
 holiness ὁσιότης.
 to do homage πιστὰ παρέχεσθαι.
 honest ἀληθινός.
 to honour τιμᾶν.
 honourable γενναῖος, ἐπιεικής.
 horizontal ἐπίπεδος.
 horror φρίκη, ὄρρωδία.
 to hover αἰωρεῖσθαι.
 huckster κάπηλος, μεταβολεύς.
 huddle ὄχλος, ἀριθμὸς ἄλλως.
 human ἀνθρώπινος, ἀνθρωπεῖος.
 humane φιλόανθρωπος. *See* kind.
 humble ταπεινός, ἀγεννής.
 humpback κυφός.
 hurry παραχρή.
 hypocritical ψευδής, ἀναιδής.
 ideal, § 8.
 idleness ἀργία, ῥαθυμία.
 ignorant ἀπειρος, ἀμωρος.
 to be ill νοσεῖν, ἀρρωστεῖν, ἀσθενεῖν.
 illegal παράνομος.
 illustrious εὐγενής, ἐπιφανής.
 ill-will κακόνόια.
 imaginative ποιητικός, δοξαστικός.
 immediately εὐθύς, παραχρῆμα,
 παραντίκα.
 imminent προύπτος, φανερός.
 impediment κώλυμα.
 impetuous προπετής, ὀργίλος, σφο-
 δρός.
 impious ἑσέβης, ἀνόσιος.
 implacable ἀδιάλλακτος, ἀνήκεστος.
 to imply. *See* § 20.
 to import εἰσάγειν, ἐπεισάγειν.
 it is important διαφέρει.
 to importune λιπαρεῖν. *See* προσ-
 κεῖσθαι.
 to impoverish. *See* § 26.

impregnable οὐχ ἀλώσιμος.
 to imprison εἰργεῖν, δεσμεύειν.
 to improve ἐπιδιδόναι.
 (mentally) παιδεύεσθαι, προσ-
 μανθάνειν.
 improvidence ἀβουλία.
 imprudent ἀσκεπτος, ἀπερίσκεπτος.
 incapacity ἀφροσύνη.
 incense θυμίαμα.
 to incline ὠρμῆσθαι, ῥέπειν, ἐγκλί-
 νειν.
 inconstant ἀβέβαιος, ἀπιστος, σφα-
 λερός.
 inconvenient ἄκαιρος.
 incredulous ὕποπτος.
 to incur ἐνέχεσθαι.
 (a charge of) ὀφλεῖν (μωρίαν).
 incurable ἀνήκεστος.
 indemnity ὀδεια.
 independent (party) οἱ διὰ μέσου.
 indigent πενόμενος.
 infamous μαρὸς, ἀνόσιος.
 infant παιδάριον.
 infernal regions ᾄδης.
 infinite ἄπειρος, ἀμήχανος ὅσος.
 See boundless.
 inflexible ἀπαραλήττος.
 to infringe παραβαίνειν.
 ingenious εὐρετικός.
 ingenuous ἀπλοῦς.
 ingratitude ἀχαριστία.
 to inhabit ἐνοικεῖν.
 iniquitous. See infamous.
 to initiate ὑψηγεῖσθαι.
 injury βλάβη, ζημία.
 to innovate νεωτερίζειν, καινοτομεῖν.
 innumerable ἀναρίθμητος.
 insensible ἀνίσθητος.
 insensibly κατὰ μικρόν. See λαν-
 θάνειν.
 insolent ὕβριστής, ἀσελγής.
 for instance ὅλον, αὐτίκα δὴ (μάλα).
 instant. See ἀκαρής.
 instead. See § 34: and § 53 οὐχ
 ὅπως.
 instigate προτρέπειν, ἐξορμᾶν.
 institutions νόμιμα, ἐπιτηδεύματα.
 insufficient ἐνδεής.
 insult ὕβρις, ἐπήρεια, προπηλακι-
 σμός.

insurrection ἐπανάστασις.
 integrity ἀρετή.
 to intercede παραιτεῖσθαι.
 to intercept ἀπολαμβάνειν, ἀποτέμ-
 νεσθαι.
 intercourse ἐπιμιξία.
 to intermit παύεσθαι, διαλείπειν.
 intoxication μέθη, παροιμία.
 intricate ἄσπρος, ποικίλος.
 intrigue ἐπιβουλὴ, (verb) πράττειν.
 to introduce. See import.
 to invade εἰσβάλλειν, ἐπιβαίνειν.
 to investigate ἀναζητεῖν, ἐξετάζειν.
 invisible ἀφανής, ἀόρατος.
 to invite παρακαλεῖν, ἐπάγεσθαι.
 issue ἄγών.
 to issue ἀποβαίνειν.
 jargon λέξις, βαρβαρισμός.
 javelin ἀκόντιον.
 jarring ἄτακτος, ἀσύντακτος.
 jingle ἤχρην.
 jointed κινητός.
 judge κριτής.
 (of games) βραβεύς.
 to judge κρίναι ποιέεισθαι, βραβεύειν.
 juridically διὰ δικῆς.
 jurist. See Introd. Ex. XC.
 just (adv.) ἀπαρτί, οὕτως, οὕτωσί.
 to justify ἀπολογεῖσθαι, δικαιοῦν.
 justifiable ἐπιεικής, ἀνεπίφθορος.
 to keep (word) φυλάττειν, ἐμμένειν.
 (retain) κατέχειν, διασώζειν, ἀπο-
 τίσσασθαι.
 kind εὐμενής, φιλόφρων.
 kindred συγγενής, προσήκων, ἀναγ-
 καίος.
 (of races) ὁμογενής, ὁμόφυλος.
 kinship συγγένεια.
 (by marriage) κήδευμα.
 knave πανούργος, κακοῦργος.
 knoll. See mound.
 to know εἰδέναι, ἐγνωκέναι.
 (a person) εἰδέναι.
 to be known as δόξαν ἔχειν.
 knowledge γνώσις, ἐμπειρία.
 to labour μοχθεῖν, πονεῖν. See to
 strive.

- laboured ἀσκητός, μεταμελητός, λογικὴ λογισμός.
 προσποιητός. loghouse ὀχύρωμα.
 lad μεираκίον, μεираκίσκος. long χρόνιος, μακρός.
 to be laden (of a ship) γέμειν, φέρειν. longevity. See lapse.
 to land ἐκβαίνειν, ἀποβαίνειν. to look at ἐμβλέπειν.
 to languish ταλαιπωρεῖν (and pass.). to look to (as a standard) ἀποβλέ-
 languishing παρειμένος. πειν εἰς.
 lap κύλπος. loose ἀνειμένος.
 lapse (of time) πλήθος. to lose ἀποκόπτειν, ἀκρωτηριάζειν.
 lasting βέβαιος, ἀσφαλής. See to lose ἀποβάλλειν, ἀπολλύναι.
 everlasting. (a suit) δίκην ὀφλεῖν.
 to lavish. See spend. I am lost ἀπόλωλα.
 lawful ἔννομος, ἔνδικος. lot κλήρος, μοῖρα.
 lawgiver νομοθέτης. love of life φιλοφυχία.
 lawyer συνήγορος, νομικός. loving φιλόφρων, φιλικός, φιλό-
 to lay upon. See charge. στοργος.
 lay. See ballad. low ταπεινός.
 leader. See chief. loyal βέβαιος, πιστός.
 leading πρωτεύων. loyalty εὐνοία, πιστότης.
 to lean forward προκύπτειν. lukewarm ἀπόροθυμος.
 to leap back ἀναπηδᾶν. lust ἔρως ἀσελγής.
 to learn μανθάνειν and compounds. luxury τρυφή, μαλακία.
 to leave λείπειν and compounds. to live luxuriously ἡδοναθεῖν.
 See bequeath, permit.
 to leave behind (land) ἀποκρύπτειν. to be mad μαινέσθαι, παραφρονεῖν.
 to leer away παραβλέπειν. magic γοητεία. See ἐπάδειν.
 left ἀριστερός, εὐώνυμος. magician γόης.
 legal. See lawful. magnificent μεγαλοπρεπής, ὑπερ-
 lenient μέτριος, πρᾶος, ἐπιεικής. φνής, παμμεγέθης.
 to lessen μειοῦν, συστέλλειν, συν- main point κεφάλαιον.
 τέμνειν. malice κακόνοια, ἀπέχθεια.
 level ὁμαλός, ἄπεδος. to manage διοικεῖν, οἰκονομεῖν,
 to level ἐξισοῦν, ἐν ἴσῳ ποιεῖσθαι. μεταχειρίζειν.
 liberal ἐλευθέριος, φιλόδωρος. manfully ἀρετῇ, ἐρρωμένως.
 liberty ἐξουσία, ἐλευθερία. manners τρόποι, ἥθη.
 lieutenant ἐπίτροπος, σατράπης, marauding ληστεία.
 ταξίαρχος. marine ἐπιβάτης.
 to lift αἶρειν and compounds. to mark out διορίζειν.
 (of mist) διαχεῖσθαι, λήγειν. to marshal διατάττειν.
 lightly εἰκῇ, ῥαδίως. massive ἄδρός.
 to limit ὀρίζειν, περιγράφειν, master δεσπότης, διδάσκαλος, παιδο-
 συστέλλειν. τρίβης.
 to listen ἀκροᾶσθαι, προσέχειν. to match ἀμιλλᾶσθαι.
 literature φιλοσοφία, γράμματα. matted δαΰς.
 to live ζῆν, διαιτᾶσθαι, βιώναι and mean φαῦλος, ταπεινός.
 compounds. to mean διανοεῖσθαι.
 (polit.) οἰκεῖν. (of words) δύνασθαι.
 to make a living βιοτεῖν, βίον meaning δύναμις, διάνοια.
 ποιεῖσθαι. means μηχανή.
 loftiness of mind μεγαλοφροσύνη. medicine ἄκος, φάρμακον, ἱασις.

- to meddle πολυπραγμαίνειν, ἀπτεσθαι.
 melancholy ἄθυμος, ἄθυμια, κατήφεια.
 memorable λαμπρός, ἀξιόλογος.
 menacing ἀπειλητικός.
 to mention μνημονεύειν.
 mercenary δωροδόκος, μισθοφόρος, ξένος.
 (verb) μισθαρνείν.
 merciful συγγνώμων. See lenient.
 to show mercy, use φείδεσθαι.
 merit ἀξία, ἀρετή.
 middle class οἱ μέτριοι, οἱ διὰ μέσον.
 to migrate μετακίεσθαι, ἀναστῆναι.
 military πολεμικός, στρατεύσιμος.
 to milk ἀμέλγειν, βδάλλειν.
 millet μελίμη.
 mine ὄρυγμα.
 ministers οἱ στρατηγοί, ἄρχοντες, ὑπηρέται.
 mirth τέρψις, ἡδονή.
 mischief βλαβή, ζημία.
 mischievous πονηρός, βλαβερός.
 misfortune συμφορά.
 missile βέλος, τόξευμα.
 mist ομίχλη.
 to make mistakes ἁμαρτάνειν, πλημμελεῖν.
 to mock καταγελᾶν, ἐπισκώπτειν.
 mockingly διὰ παιδιᾶς, παιδικῶς.
 moderation μετριότης, σωφροσύνη.
 monstrous δεινός, σχέτλιος, ὑπερφύς.
 month μῆν.
 monument μνημεῖον.
 moorfowl ὄρνις ὀρεινός.
 morality § 8.
 morass ἔλος, τέλμα.
 mound μαστός.
 to mourn πένθειν, κείρεσθαι.
 mule ἵμλονος.
 to multiply αὐξάνειν, πλείω ποιεῖν.
 to murder ἀποκτείνειν, ἀποσφάττειν, μασφονεῖν.
 narrow στενός.
 a narrow place στενοχωρία.
 in a narrow room ἐκ βραχέος, ἐκ περικυρπατοῦ.
 narrowly (escape) παρ' ὀλίγον.
- nation ἔθνος.
 native ἐγχώριος, ἐπιχώριος.
 natural εὐλογος, φύσιν ἔχων, φυσικός, αὐτοφύης.
 naval station νεώσοικος: or use ἀνέλκειν.
 neck τράχηλος.
 there is need δεῖ (with gen.).
 negligence ἀμέλεια, ῥαθυμία.
 to negotiate διακηρυκεῖσθαι, λόγους ποιεῖσθαι, προσφέρειν.
 neighbour ὁ πέλας, ὁ πλησίον, ὁμορος, παροικῶν.
 nephew χρεμετισμός.
 nerve τόλμα, τὸ ἀτρεμές.
 newly νεωστί, ἑναγχος.
 noble γενναῖος, εὐγενής.
 to nod ἐπινεύειν.
 noon μεσημβρία.
 northerly ὁ πρὸς βορρᾶν.
 noted περιβύτος.
- to take oath ὁμνῆναι, ἐπομνῆναι.
 to give an oath ὀρκουῖν.
 obedience πειθαρχία.
 obloquy ὄνειδος, διαβολή.
 to observe (rites) νομίζειν.
 (one's word) τηρεῖν, ἐμμένειν.
 obstinate αὐθάδης.
 to be obstinate διίσχυρίζεσθαι.
 to obtain κτᾶσθαι and compounds, λαγχάνειν, ἐπιτυγχάνειν.
 there is occasion καιρὸν ἔχει.
 occasionally ὅταν τύχη.
 to occur (of a thought) ἐπελθεῖν, παρίστασθαι.
 odd ἄτοπος.
 to incur odium διαβάλλεσθαι, ἀεχθάνεσθαι.
 offend προσκρούειν, προσκόπτειν.
 to offer προτείνειν, ἐπαγγέλλεσθαι.
 off-hand ἐξ ὑπογυίου.
 office ἀρχή.
 to omit παραλείπειν.
 to open (trans.) ἀνοίγνυμαι.
 (intrans.) διύστασθαι.
 open διαλείπων.
 (of country) ὁμαλός, ψιλός.

in open air ἐν ὑπαίθρῳ.

(adj.) ὑπαίθριος.

opening διόδος. *See* passage.

openly φανερώς, ἐκ προφανούς.

opportunity ἀφορμή, πρόφασις.

opportunity offers παρέχει.

opposite (adv.) πέραν.

(adj.) ἐναντίος, ἀσύμφωνος.

to oppress ἀδικεῖν, κακὰ ὄραν.

oppressive βαρὺς, ἐπαχθής.

order. *See* government.

to order διατάττειν, διακοσμεῖν,

παραγγέλλειν, σημαίνειν.

in good order εὐτακτος.

to organize συντιθέναι, διορθοῦν.

original καινός, καινοτόμος.

to originate αἴτιος γίνεσθαι.

ornamented κεκοσμημένος.

ostentatiously ἐπ' ἐπαίνῳ. *See* display.

ostrich στρουθὸς μέγας.

outrageous. *See* insolent.

overcome (by feeling) ἤττων, ἡττημένος.

to overflow ἀπορρεῖν, διαχεῖσθαι.

to overhear παρακούειν.

to overrun καταβῆναι, κατατρέχειν.

to overthrow καθαίρειν, ἀνατρέπειν, ἀναστρέφειν.

to overwhelm κατακλύζειν, καθαιρεῖν.

owner ὁ κεκτημένος, ὁ κύριος

to pack up συσκευάζεσθαι.

to be in pain ἀλγεῖν, ὀδυνᾶσθαι.

painful λυπηρός. *See* continent.

painter ζωγράφος.

palace βασιλείον.

to palliate ὑποκορίζεσθαι.

pander προαγωγός.

to pant πηδᾶν (καρδία).

to be on a par ἐν ὡσὺ καθίστασθαι, οὐδὲν ἀπολελεῖσθαι.

parapet ἐπαλξις, τειχίον.

parasitical *use* προσπεφυκέναι.

particulars ὡς ἕκαστα γίγνεται.

particularly. *See* especially.

pass, passage στενὰ, πάροδος, διόδος.

to pass one's life διαβιβᾶναι.

passion ὀργή, φιλονεικία.

passionate ἐμπληκτος, ὀργίλος.

past διεληλυθός.

pathetic παθητικός.

to be pathetic. *See* ἐπικλᾶν.

patriarch κωμάρχης.

patriot φιλόπολις (not φιλόπατρις).

to speculate ὑφαιρέεσθαι.

peculiar οἰκεῖος, ἴδιος, ξένος.

peewee χαραδρύς.

to pelt βάλλειν.

to penetrate διῆναι, διαρρηγνύναι.

perfidiousness προδοσία, ἀπιστία.

perjury ἐπιουρκία.

to permit εἶναι, ἀφιέναι, ἐπιτρέπειν.

perplexing ἀμφίλογος, ἄπορος.

perseverance καρτερία.

to persevere. *See* § 36.

to persuade πείθειν, ἀναπειθεῖν.

pestilence λοιμός.

pestilential νοσώδης.

to pick up ἀναερεῖσθαι.

picture γραφή; or part of ζωγραφεῖν.

pilgrim ὁδοπόρος.

on a pinch ὅταν δέη.

pinioned δεδεμένος.

pirate ληστής.

such a pitch τοῦτο, τοσοῦτο with gen.

to pity οἰκτεῖρειν.

in place of ἀντί, ἐν μέρει.

plain ἀφελής. *See* clear.

plausible εὐγλωττος.

(of words) πιθανός, εὐπρεπής.

play παιδία, δρᾶμα.

pleader συνήγορος, σύνδικος.

to please ἀρέσκειν, δοκεῖν.

(pass.) ἡδῆσθαι.

plenty ἀφθονία.

pliable εὐάγωγος.

to plough ἀροῦν.

to plume one's self σεμνύνεσθαι, λαμπρύνεσθαι.

to plunder ἀρπάζειν, ληστεῖν.

pocket κόλπος.

poetry τὰ ἐν μέτροις, τὰ μετὰ μέτρων.

beside the point ἀπὸ σκοποῦ, ἐξω τοῦ λόγου.

policeman Σκύθης, τοξότης.

policy πολίτευμα, προαίρεσις.

- politics τὰ πολιτικά, τὸ πολιτεύ-
εσθαι.
pomp σεμνότης, παρασκευή.
pour πῶλλον, ἱππάριον.
pool τέλμα.
poor πένης, πενόμενος.
popular δημοτικός, κεχαρισμένος.
popularity χάρις.
portico στοά.
portion (lot) μοῖρα.
to take up position παρατάττεσθαι.
to roost τάττειν and compounds.
practice μελέτη.
to praise ἐπαινεῖν, ἐγκωμιάζειν.
to prate λαλεῖν, φλυαρεῖν, θρυλεῖν.
to pray εὐχεσθαι, προσεύχεσθαι.
to preach (a doctrine) εἰσηγεῖσθαι.
precedents τὰ πρότερον δόξαντα.
precipitation προπέτεια.
precise ἀκριβής.
prerogative γέρας.
to present ἐπιδίδοναι, χαρίζεσθαι.
to present one's self παραγίγνε-
σθαι.
to preside ἐπιστατεῖν, πρυτανεύειν.
to press κατεπείγειν, πιέζειν.
to press forward προωθεῖν.
to press hard ἐγκεῖσθαι, προσκεῖ-
σθαι.
to pretend προφασίζεσθαι, προβάλ-
λεσθαι.
price τιμή.
principle ὅρος, προαίρεσις.
on principle ἐκ προνοίας, ἐκ
προαιρέσεως.
prisoner δεσμώτης.
- (of war) αἰχμάλωτος.
in private ἰδίᾳ.
profane ἀσεβής, ἀνόσιος.
to profess. *See* pretend.
profession ἔργασία.
profusion. *See* squander.
to project βουλεύειν, ἐπιννοεῖν.
to prolong προάγειν.
promiscuously ἀναμιξ, εἰκῇ.
to promise ὑποσχεῖσθαι.
to pronounce φθέγγεσθαι.
to propagate αὐξάνειν, διαδιδόναι.
proper* πρέπων, ἐπιτήδειος, ὁ
δοκῶν.
property. *See* estate.
propitious ἔλεως.
proportion ῥυθμός, ἀρμονία.
(in pr.) ἀνὰ λόγον.
to propose προσφέρειν. προβάλλειν.
a measure γράφειν, προτιθέναι.
to proscribe ἐκκηρύττειν, ἀποσημαί-
νειν.
proscribed ἄτιμος.
prose ψιλοὶ λόγοι. *See* ἰδίᾳ and
πεζῇ.
prosperity εὐδαιμονία.
proud νεανικός, ὑπερήφανος.
to be proud μέγα φρονεῖν, ἀλαζονεύ-
εσθαι.
proverbial ἐν παροιμίᾳ μέρει.
to provide. *See* furnish.
provision-dealer σιτοπώλης.
provisions τροφή, ἐπιτήδεια.
prudence φρόνησις.
to publish προειπεῖν, ἀνακηρύττειν.
to pull out ἐξαιρεῖσθαι, ἐκσπᾶν.
punctual ἀκριβής.
punctually εἰς καλόν, εἰς καιρόν.
pupil μαθητής.
pure καθαρός, ἄκρατος.
(morally) καθαρός, χεῖρας καθαρός,
ἄδωροδόκητος.
purple ἡ πορφύρις.
purposely ἐπίτηδες, ἐξεπίτηδες,
γνώμῃ.
to pursue διώκειν and compounds.
(an end) σπεύδειν, μετιέναι.
pursuit δίωξις, τροπή, ἔργασία, δια-
τριβή.
pusillanimity μικροψυχία.
to be pusillanimous ἀποδειλιᾶν,
μαλακίζεσθαι, ὑπέλκειν, ῥαθυμεῖν.
to put in to port σχεῖν, κατασχεῖν.
to put on ἐνδύεσθαι, ἀμπεύχεσθαι.
to put to sea ἀνάγεσθαι.
quarrel ἔρις, φιλονεικία, διαφορά.
to quarrel διαφέρεσθαι, φιλονεικεῖν.
to give quarter ῥωγρεῖν.
to quench ἀποσβεννύναι.
to question ἀνερωτᾶν, ἐξελέγχειν.
quickness τάχος, ταχύτης.
to be quiet ἡσυχίαν ἄγειν.
quietly ἡσυχῇ, ἡρέμα.

- rafter. *See* beam.
 rag *ράκος*.
 rain *ὕετός, ὄμβρος*. Distinguish.
 raise. *See* lift.
 to rally *συστρέφασθαι*.
 at random *εἰκῇ*.
 rank *γένος, εὐγένεια, τάξις*.
 ransom *λύτρα* (pl.).
 rapids *χαράδρα* (ravine).
 rapine *ληστεία*.
 rashness *ἀβουλία, προπέτεια*.
 to ravish *βιάζεσθαι*.
 raw *ώμος*.
 to reach *ἀφικέσθαι*.
 (met.) *ἐφικέσθαι*.
 to read *ἀναγινώσκειν, φιλοσοφεῖν*.
 through *διαναγινώσκειν*.
 readily *ἐκῶν, ἀπροφασίστως*.
 really *ἀληθῶς, τῷ ὄντι, γνησίως*.
 to reap (benefits) *καρποῦσθαι*.
 rearguard *οἱ ὀπισθεν, ὀπισθοφύλακες*.
 to give reasons *ἐλεγχον διδόναι*.
 rebellion *ἐπανάστασις*.
 to receive, compounds of *δέχεσθαι*.
 to recite *ραψωδεῖν, διεξίειναι*.
 to reckon *ἀναλογίζεσθαι, διαριθμεῖσθαι*.
 to recognize *γινῶναι, ἀναγνωρίζειν*.
 to recollect *ἀναμνησκέσθαι*.
 to recommend *κελεύειν, συμβουλεύειν*.
 to reconnoitre *κατασκοπεῖν*.
 to recover *ἀναλαμβάνειν, κτᾶσθαι*
πάλιν.
 red *ερυθρός*.
 to redress. *See* reform.
 to reduce. *See* subdue.
 redundancy *προσθήκη*.
 to re-echo *ἀντηχεῖν*.
 reef *ἔρμα, ῥαχία, χοιράς*.
 to refine *σοφίζεσθαι, κομψεύεσθαι*.
See also § 8.
 refinement *φιλοκαλία, εὐκοσμία*.
 to reform *διορθοῦν, ἐπανορθοῦν*.
 refreshment *ἀνάπαυλα*.
 refuge *καταφυγή, ἀποστροφή*.
 to regard *ἀποβλέπειν εἰς*.
 regardless *ὀλίγως*.
 regiment = 2000 men.
 (as a unit) *λόχος*.
 regular. *See* moderate.
 to relax *ἀνέναι, ὑφέεσθαι*.
 to relieve (a town) *ἐπαμύνειν*
πόλεμον ἀποστρέφειν.
 religion *τὰ τῶν θεῶν, τὰ θεῖα, ὁσιότης*.
 to rely *πιστεῖν, πεποιθέναι*.
 remainder *λοιπόν, ἐπιλοιπον*.
 remarkable *ἀξιόλογος*.
 remedy *φάρμακον, ἐπικούρησις*.
 to remind *ἀναμνησκειν*.
 to remit *ἀνέναι*.
 to reorganize. *See* reform.
 to repeal *λύειν*.
 to repel *ἀμύνεσθαι, ἀνταμύνεσθαι*.
 to repent *μεταμέλεσθαι, μεταμέλει*
(impers.).
 to reply *ἀποκρίνσθαι, ἀντεπεῖν*.
 to report *ἀπαγγέλλειν*.
 to repose. *See* sleep.
 republic *πόλις δημοκρατουμένη*.
 repulsive. *See* cruel.
 to rescue *ἀποσώζειν, ἐκσώζειν*.
 to reserve *ἀπονέμεσθαι*.
 to resist *ἀνθίστασθαι, ἀμύνεσθαι*.
 resolute *θαρραλέος, καρτερικός*.
 to be resolved *ἐγνυκέναι*.
 resourceful *φρόνιμος*.
 respectable *τίμιος*.
 responsible *ὑπεύθυνος*.
 to be responsible *εὐθύνην, λόγον*
διδόναι.
 rest *σχολή, ἀνάπαυλα*.
 to restore *ἀποδιδόναι*. *See* reform.
 to restrain *κατέχειν, βίαν ἐπιτιθέναι*.
 to retire *ἀναχωρεῖν, ὑποχωρεῖν*.
 retort *ἀπόκρισις, ὑπόληψις, ἀπάντησις*
 to retreat. *See* retire.
 to return *κατιέναι, ἐπανιέναι*.
 to reveal *ἐκφαίνειν, ἐπιδεικνύναι*.
See uncover.
 revenge *τιμωρία*.
 reverberation *πάταγος, ἤχη*.
 reversal *παράλογος*.
 reverse *σφάλμα, πταῖσμα*.
 to revile *λοιδορεῖν, προπηλακίζειν*.
 reward *ἄθλον*.
 rhetoric *ῥητορική*. *See* eloquence.
 rhymes *ᾄσματα*. *See* ballad.

- rigging τὰ σκεύη.
 he has a right δίκαιός ἐστι.
 rights τὰ δίκαια.
 right-thinking ὑγιαίνων, εὖ φρονῶν.
 ring κύρκος, κύκλος.
 to rise ἀνίστασθαι, ἐπανίστασθαι.
 rising (ground) ὕψις: γήλοφος.
 to run a risk κινδυνεύειν.
 to risk all διακινδυνεύειν.
 to risk (trans.) ἀναρρίπτειν, παρα-
 βάλλεσθαι.
 roar θόρυβος.
 to roar βριχᾶσθαι, βροντᾶν.
 to rob ἀφαιρεῖσθαι, ὑφαιρεῖσθαι.
 rock πέτρα, πέτρος.
 romance μυθολογία.
 to make room παραχωρεῖν.
 rooted out ἀπερρηγμένος.
 to rot σήπεσθαι (σέσηπα).
 rough τραχύς, σκληρός.
 round (adj.) ἐγκύκλιος, στρογγύλος.
 (adv.) κύκλῳ, πανταχόθεν, -σε.
 routine ἐγκύκλιος.
 to rub away ἀπομοργνύναι, ἀπο-
 μάττειν.
 rugged τραχύς, ἀδρός.
 to ruin καθαίρειν, ἀφανίζειν.
 to run away ἐκδιδράσκειν, ἀποδι-
 δράσκειν.
 to run under ὑποτρέχειν.
 to rush in εἰσπίπτειν, εἰσβιάζεσθαι.
 rushing ῥίμη, ῥόζος.

 to sacrifice θύειν.
 (met.) προῖεσθαι, βλάπτειν.
 safe σῶς, ἀσφαλής, εὐπορος.
 sagacity σύνεσις, ἀγχίνοια.
 sail ἱστίον.
 sale πρᾶσις.
 to be sane σωφρονεῖν, ὑγιαίνειν.
 sanguine εὐελπίς.
 to satisfy ἀρεκύν and compounds.
 to be satisfied ἀγαπᾶν, ἀγαπητὸν
 ποιεῖσθαι.
 (sated) ἐμπίπλασθαι (ἐμπλήμενος).
 saturated διάβροχος.
 to save σῶζειν and compounds.
 to save one's skin περισώζεσθαι.
 say well. See plausible.
 scandal δνειδος.
- scarcely μόλις, χαλεπῶς.
 to scare δεδίττεσθαι.
 to scatter διασπείρειν, διασκεδαν-
 νύειν.
 scheme ἐπιχείρημα.
 scholar μαθητής, φιλόλογος, πολυ-
 μαθής.
 scornful ὀλίγωρος.
 scream κραυγή.
 scrupulously εὐσεβῶς, βεβαίως.
 sea θάλαττα.
 the high seas πέλαγος.
 to be at sea θαλαττεύειν, θάλατταν
 πλεῖν.
 to be seated καθῆσθαι.
 a second. See ἀκαρῆ.
 secretly λάθρα, κρύφα. See λανθά-
 νειν.
 sect εἰσαίρεια.
 sectarian φιλέταιρος.
 seed σπέρμα.
 selfishness πλεονεξία.
 to sell πωλεῖν (ἀπεδύμην, πέπρακα).
 senatorial βουλευτική.
 to sentence καταδικάζειν, κατα-
 κρίνειν.
 sentimental ἐλέω νέμων, § 41.
 to separate διαιρεῖν, διασπᾶν, ἀπαρ-
 τᾶν.
 separately χωρὶς, ὀλίχα.
 seriously σπουδῇ.
 servant οἰκέτης, ὑπηρέτης.
 to serve ὑπουργεῖν, εὐεργετεῖν,
 στρατεύεσθαι, ἐξιέναι.
 service στρατεία.
 serviceable χρήσιμος, ἐπιτήδειος.
 to settle κρίνειν, διακρίνειν.
 (intrans.) ἐνοικίζεσθαι, ἐποικεῖν,
 ἀποδημεῖν.
 severe σερνός. See harsh.
 (of a battle) κρατερός.
 shade σκιά.
 to throw into the shade ἐπισκοτεῖν.
 shaggy λᾶσιος, δασύς.
 to shake the head ἀναρνεῖν.¹
 to shake off ἀποκρούεσθαι.
 to do one's share συναίρεσθαι, συμ-
 προθυμεῖσθαι, συμπράττειν.

¹ Literally 'to throw the head back' of the Greek sign of refusal.

- sheep οἷς, πρόβατα (pl.).
 sheer ἀπόκρημνος, ἀπότομος.
 shelter σκέπη.
 sheltered ὑπήνεμος.
 to shine ἐκλάμπειν.
 to shock καταπλήττειν.
 shoemaker σκυτοτόμος.
 shoes ὑποδήματα.
 to put on ὑποδύεσθαι.
 to take off ὑπολύεσθαι.
 to shoot τοξεύειν, ἀκοντίζειν.
 (trans.) κατατοξεύειν.
 shouting βοή, θόρυβος.
 shred. See rag.
 shrill λιγύς.
 to shun ἐκτρέπεσθαι, ἐξίστασθαι
 (acc.).
 to shut up ἐγκλῆειν.
 to side with προστίθεσθαι, συν-
 ίστασθαι, τά τινας φρονεῖν.
 siege πολιορκία.
 signal σημείον, σύνθημα.
 silver (coin) ἀργύριον, δραχμή.
 simplicity εὐήθεια.
 to sing ᾄδειν, συνᾄδειν.
 to sink καταδύεσθαι (δέδυκα). See
 weary.
 to sit καθίζειν, καθέζεσθαι.
 situation κατάσταση.
 to skeletonize κατασκελετεύειν.
 skin διφθέρα.
 to skim ἐπιτρέχειν.
 slavish δουλοπρεπής, ἀνδραποδώδης.
 to sleep καθεύδειν (κατέδαρθον),
 κοιμᾶσθαι.
 slimy γλίσχρος, λιπαρός.
 to slip οἰσθάνειν.
 to let slip παρίεναι.
 slope πλευρά.
 slough λίμνη.
 slow βραδύς.
 (mentally) σκαῖός, ἀφνής.
 sluggish ἀργεῖν, § 12.
 to smell ὀζειν.
 to smile μειδιᾶν, ὑπογελάειν.
 to smilg φαιδρός.
 to nake καπνός.
 to rail κοχλίας.
 to are πάγη, ἄρκυς.
 to (ft) ἀπαλός, μαλκός.
 to soften πραύνειν.
 softly ἡσυχῇ.
 to be a soldier στρατεύεσθαι.
 soldierly πολεμικός, στρατιωτικός.
 to solicit δέσθαι, ἀντιβολεῖν.
 sorry φαῖλος, δαίλαιος.
 to be sorry. See repent.
 sound ψόφος, ἡχή (not ἡχός).
 soundly ἐπικαῶς.
 to spare φείδεσθαι.
 sparing σπάνιος.
 to sparkle στίλβειν, ἀστράπτειν.
 sparrow στρουθός.
 to speak (publicly) δημηγορεῖν,
 ῥητορεύειν.
 species εἶδος, γένος.
 to spend ἀναλίσκειν, δαπανᾶν.
 to spend summer θερίζειν.
 to be spent ἐπιλείπειν.
 (of strength) ἀπαγορεύειν, ἀπο-
 κάμνειν.
 spirit ἀζίωμα, φρόνημα.
 in spite of βιά : use ἄκων.
 spiteful ἐβέλεχθρος, δυσμενής.
 splendid λαμπρός, εὐπρεπής.
 to split διασχίζειν, διασπᾶν.
 on the spot αὐτοῦ.
 spy κατάσκοπος, διάγγελος, ὡτα-
 κουστής.
 to spy κατασκοπεῖν, κατανοεῖν.
 square τετράγωνος.
 to squander ἀναλίσκειν, προίεσθαι.
 staggering παράφορος.
 to stain (met.) καταισχύνειν, ἀφανί-
 ζειν.
 to stand by (aside) παραχωρεῖν
 to stare ἀτενῶς βλέπειν.
 to starve ὑπὸ λιμοῦ ἀποθάνειν.
 stated ῥητός.
 statesman σύμβουλος. See Ex. XC.
 station τάξις, ἀρχή, εὐγένεια.
 steadfast βέβαιος.
 sticks φρύγανα.
 stillness ἡσυχία, σιγή, σιωπή.
 to stimulate προτρέπειν, ἐξορμᾶν.
 to stir up. See stimulate.
 to stop ἐπισχεῖν, ἐπιστῆναι.
 to tell a story μυθολογεῖν, λογοποιεῖν.
 stoutly ἔρρωμένος. See § 36.
 straight (of direction) εὐθύ, ἀντικρύ.

straightforwardly ἀπλῶς, ἀπροφασίστως, ἀντικρυσ.

to be strange ξένως ἔχειν.

stream ρεύμα, ρείθρον.

to stretch. See extend.

to stretch forth προτείνειν.

to strew διασπείρειν.

to strike off ἀποκόπτειν, ἀπαράττειν.

striking λαμπρός, πιθανός.

to strip περιαιρεῖν, σκυλεύειν.

to strive πάντα πράττειν ὕπως.

strong (position) ἐχυρός, κρατερός.

struggle ἀγών. See convulsion.

stubborn αὐθάδης.

study μελέτη, φιλοσοφία.

to study σπουδάζειν.

(be in thought) ἐννοεῖσθαι, συννοεῖσθαι.

to stuff ἐμπιπλάναι.

to subdue (a place) ἐκπολιορκεῖν.

(a country) καταπολεμεῖν, καταστρέφειν.

subject ὑποχείριος.

(liable) ἐνοχος, ὑπόδικος.

to be subject to πεφυκέναι πρὸς.

subject matter ὑπόθεσις.

to submit to ἀνέχεσθαι, περιορᾶν (part.).

subterranean κατάγειος, χθόνιος.

subtle ξένος, λεπτολόγος, δριμύς.

to subvert καθαιρεῖν, ἀναστρέφειν.

to succeed κατορθοῦν, προχωρεῖν, ἐπιτυγχάνειν.

(follow) ἐπιγίγνεσθαι.

(in doing) λανθάνειν, φθάνειν: § 36.

success εὐτυχία.

successively ἐν μέρει, ἐφεξῆς.

suddenly ἐξαίφνης, ἀπροσδόκητος: § 33.

to suffer πάσχειν, κλάειν, οἰμώζειν. See submit.

to suffice ἀρκεῖν, ἔξαρκεῖν.

suffocation πνίγος.

suite of ἀμφί, οἱ περὶ τινα.

to sully. See stain.

to sup δειπνεῖν.

suppliant ἱκέτης.

supplies σῆμα, ἐπιτήδεια.

to get supplies ἐπισυνίεσθαι.

to support συμπτράττειν, συμμάχεσθαι, βοηθεῖν.

I suppose οἶμαι, δῆπου, ὡς εἰκάσαι.

surf ῥόθιον.

surface τὸ ἐπιπολῆς.

surname. See ἐπικαλεῖν.

to surpass διαφέρειν, ὑπερβάλλειν.

to surprise ἴδε ἀπροσδόκητος.

to survive περιγίγνεσθαι, ἐπιβιώναι.

to suspect ἀπιστεῖν, ὑποπτεῖν.

to suspend ἐπέχειν.

suspicion ὑπόνοια, ὑποψία.

to sustain ὑπομένειν, ὑφίστασθαι.

sustenance τροφή, βίος.

sweet-tempered εὐχάρης, πρᾶος.

to swell αὐξάνεσθαι, πληθύνειν, πολλύνειν.

to swerve ἐξίστασθαι.

to sympathise συναλγεῖν, συνήδεσθαι.

tableland πεδῖον ὑψηλόν.

tactful εὐστοχος, εὐφύης.

to take off ἀφαιρεῖν, περιαιρεῖν.

talkative ἀδολέσχης.

tall μακρός.

taste μουσική, φιλοκαλία.

to taste γεύεσθαι, ἀπογεύεσθαι.

to teach διδάσκειν, ἐξηγητὴς γίγνεσθαι.

to tear διασχίζειν, διαρρηγνύναι.

to be tedious μακρηγορεῖν, μακρολογεῖν.

temperance μετριότης, ἐγκράτεια.

to tend ἐπιμελεῖσθαι.

to terminate τελευτᾶν (eis).

terrace βάθρον.

terraced κρημαστός (κῆπος).

to terrify ἐκπλήττειν.

a territory γῆς μέρος, χωρίον.

to thank ἐπαινεῖν, χάριν εἰδέναι, χάριν ὁμολογεῖν.

theft κλοπή.

theory βούλημα, ὅρος.

thicket θάμνος, ὕλη δασεῖα.

thieving ληστικός, ἀρπακτικός.

thought ἐνθύμημα.

to threaten ἀπειλεῖν, ἐπαπειλεῖν.

to throttle ἀγγχεῖν, θλίβειν.

to throw one's self at the feet of προσπίπτειν, προκαλυνδέσθαι.

to throw blame on αἰτίαν ἀνατίθεναι.	to try κρίνειν, εἰς κρίσιν καθιστάναι.
thunderstruck ἐμβρόντητος, καταπεπληγμένος.	(pass.) κρίσεως τυγχάνειν.
timidity δκνος.	turbulence στάσις, ταραχή.
to tire καταπονεῖν, ταλαιπωρεῖν.	turbulent ὀχληρὸς, στασιαστικός.
(intrans.) ἀπαγορεύειν, ἀποκάμνειν.	turncoat ἢ μεθιστασθαι.
title δικαίωμα.	to turn the eyes παραβλέπειν.
to and fro ἀνω κάτω, εὐριπύρηνις	to turn out ἐκβάλλειν, ἐκφρεῖν.
with δια-.	to turn round περιφέρεσθαι.
to toil πονεῖν, μοχθεῖν.	tush! βαβαί.
toilsome ἐπίπονος, ταλαίπωρος.	tutor διδάσκαλος.
tolerable ἀνεκτός.	ugly αἰσχρὸς, ἀσχήμων.
to tolerate ἀνέχεσθαι, ὑπομένειν.	to be unanimous ὁμονοεῖν, ὁμογν- μονεῖν.
torch δαλός, δῆς (also collective).	unanimously μᾶ γνῶμη.
torrential ἐξαίσιος.	unbounded ἄμετρος, ἀπέραντος.
to toss σαλεύειν, χειμάζεσθαι.	uncertain σφαλερὸς, ἐπισηφαλής.
town ἄστυ.	uncle θείος.
to trace out ἀναζητεῖν.	uncouth βάρβαρος, ἄγριος, ἄγροικος.
trade ἐργασία.	to uncover ἀποκαλύπτειν.
traffic (slave) ἀνδραποδισμός. See trade.	to understand συνιέναι, καταλαμ- βάνειν.
training παίδευσις, ἄσκησις, γυμ- νασία.	to undertake ἐπιχειρεῖν, μεταχειρί- ζειν.
to trample καταπατεῖν.	unfamiliar ἀήθης, ἀλλότριος.
to transcend ὑπερβάλλειν, εἰς ὑπερ- βολὴν ἐλθεῖν.	unfit ἀνεπιτήδεος.
to transfer μεταφέρειν. μεθιστάναι.	ungracious ἄχαρις.
to travel πορεύεσθαι, ὁδοιπορεῖν.	ungrateful ἀχάριστος.
(abroad) ἀποδημεῖν.	to unharness λύειν.
treason προδοσία.	unhesitatingly ἀπροφασίστως.
treasure θησαυρός.	unimportant φαῦλος, ὁ τυχών.
the treasury τὸ κοινόν.	universe. See world.
to treat tenderly πρῶως χρῆσθαι, φιλοφρονεῖσθαι πρὸς.	university διδασκαλεῖον.
treaty σπονδαί, ὁμολογία.	unknown ἀγνώς, ἄγνωστος.
to tremble τρέμειν.	to unlearn μεταμανθάνειν.
trial κρίσις.	unmarried ἄγαμος.
tribesman φυλῆτης.	unmolested ἥσυχος.
tributary ὑποτελής.	unnatural ἀλλόκοτος.
trick σόφισμα, ἀπάτη.	unpleasing ἀσχήμων, ἀπερπής.
trifle μικρά βοήθη, δύναμις.	to be unpopular διαβάλλεσθαι, ἀπεχθάνεσθαι.
to trim ἐπαμφοτερίζειν.	unpopularity ἀπέχθεια.
to gain triumphs τροπαία ἱστάναι.	unscrupulously ἀγνώμωνος.
triumphant ἀριστεῦων, καλλινικός.	unseaworthy οὐ πλόιμος.
to trouble ἐνοχλεῖν, πράγματα παρέχειν.	unseen ἀφανής, ἐν ἀφανεί.
to trust πιστεύειν, πεποιθέναι.	unsettled ἀκατάστατος, ἀστάθμητος.
trust πίστις, παρεκκαταθήκη.	unshrinking καρτερικός.
to tell truth ἀληθεύειν.	untrained ἀγύμναστος, ιδιωτικός.
	untuneable ἐκμελής.

unwisely ἀπερίσκεπτος.
uproar θόρυβος.
to fall in an uproar εἰς θόρυβον
καθίστασθαι, θορυβείσθαι.
to urge προτρέπειν.
to use. *See* accustom.
to usurp αὐτῷ περιποιεῖσθαι.
to utter φθέγγεσθαι, ἀφίεναι.

vain μάταιος, κενός.
valid κύριος, δίκαιος.
valley λόφος, ἀγκος.
vanguard οἱ πρόωτοι, οἱ ἡγούμενοι
to vanish ἀφανίζεσθαι.
vanished ἀφανής, ἐξίτηλος.
at variance δι' ἑσθρας, διὰ στάσεως.
various, *various of* ἄλλος . . ἄλλος.
to take vengeance τιμωρίαν λαμβάνειν.
to get the verdict δίκην νικᾶν.
to lose the verdict δίκην ὀφλεῖν.
to vex ἐνοχλεῖν, λιπεῖν.
pass. ἀχθεσθαι.
vices κακὰ ἦθη.
vicious μοχθήρως, πανούργως.
vigilance φυλακή.
vigorous ἰσχυρός, ἀνδρικός.
vigorously ἐρρωμένως.
to violate παραβαίνειν, βιάζεσθαι.
violence βία, βιαϊότης, ἀμετρία.
visible ὁράτος.
to visit φοιτᾶν.
to vote ψηφίζεσθαι.
vulgar φορτικός, δικανικός, ἀγοραῖος.

to wait μένειν and compounds.
wakeful ἀγρυπνός.
to waken ἐγείρειν.
to wallow in blood αἵματοῦσθαι.
want ἔνδεια.
to want δεῖσθαι, ἐλλείπειν, δεῖ
inpers.
wanting ἐνδεής, ἐλλιπής.
war-god Ἄρης, Ἐνυάλιος.
warlike μάχμος, φιλοπόλεμος.
to warn παραινεῖν, μηνύειν.
wary. *See* cautious.
to waste φθείρειν, τρύχειν.
to *lay waste* δηοῦν, διαφθείρειν,
τέμνειν.

watchman φύλαξ, φρουρός. *See*
policeman.
wealthy εὐδαίμων, πλούσιος.
weakness ἀσθένεια.
(moral) ἀβελτερία, ἀφροσύνη.
to wear φορεῖν.
weariness ταλαιπωρία, κόπος.
to weave ὑφαίνειν, συντιθέναι, συνεί-
ρειν.
wedge ἔμβολος, ἔμβολον.
to weed ἐκκόπτειν, ἀνασκάπτειν.
weeds ἄγρια φυτά.
to welcome ὑποδέχεσθαι, προσδέ-
χεσθαι.
well-armed ἐξοπλισμένος.
western ὁ πρὸς ἑσπέραν.
wet ὑγρός, νοτερός.
wet through βεβρεγμένος.
wheel τροχός.
to whistle συρίττειν.
as a whole ἄθρους, σύμπας.
wicked πανούργος.
wickedness κακουργία.
widow χήρα.
wild ἄγριος.
wilderness ἐρημία.
to win φέρεσθαι.
to winter χειμάζειν.
wit κομψότης, εὐτραπείλια.
to withdraw ἀπάγειν.
witty κομψός, ἀστεῖος.
wood ὕλη, ξύλα, φρύγανα.
woollen goods τὰ ὑφαντά.
word λόγος, ῥήμα.
(of honour) πίστις, ὑπόσχεσις.
to work out ἀποτελεῖν, ἀπεργάζεσθαι.
world κόσμος, τὰ ὅλα : § 12.
wormwood ἀψίνθιον.
wounded τετραμένος.
wreck ναυάγιον.
to wrest ἀφαιρεῖσθαι, ὑφαρπαίζειν.
to wrestle παλαίειν, συμπλέκεσθαι.
writer συγγραφεύς, λογοποιοῦς.
yard αὐλή, δύο πήχεις.
N.B. πλέθρον = 100 feet.
to yield (trans.) παραδίδοναι, πα-
ρίεναι.
(intrans.) ἐνδιδόναι, ὑπείκειν.
to yoke ὑποζευγνύειν.

INDEX OF SUBJECTS

(Arabic numerals refer to the Introduction, Roman numerals to the Exercises.)

- Abstract and Concrete, 4, 6; expressions, XVII.
- Abstractness of modern languages, 4 and Introd. XVII.
- Accusative, adverbial, 31.
- Address, Nominative of, Introd. L. iii.; uses of *δαιμόνιε*, *σχέτλιε*, etc., Introd. L. iii.
- Adjective, Equivalents for, *see* Analysis of Introduction; as Noun, 12, 13; as Adverb, 33; for the Characterizing Genitive, 20; threefold function of, 43, i., ii., iii.; Literary so-called, 44 note; emphatic, XXVI.; possessive, emphatic and unemphatic, 19; in -ικός, XC.; in φιλο-, μισο-, XC.; ὅσος, οἶος, etc. with Infinitive, 35, ii.; uses of πολὺς, μέγας, etc., 7.
- Adjectival Clause, 23.
- Adjectival Relation in Greek and English compared, 43; inverted in Greek, 25; turned by Hendiadys, 25 fin.
- Adverb, Equivalents for, *see* Analysis of Introduction; as Adjective, 22; 'fortunately' and 'unfortunately,' 36 note.
- Adverbial Clause, attraction of defining Adverb, 34; δέον, ἐξόν, 34 fin.
- Adverbial Relation, inverted, 36 init.; turned by Hendiadys, 36 fin.
- Amplification, Rhetorical, XXXII.
- Answers—Yes, No, L. iv.; ἤ δ' ὅς with a noun, L. i.; ποῖος, ἰδού, L. v.
- Anticipation of Object Clause, 42.
- Antithesis in Greek, 54.
- Apposition, order of words in, example 21 init.; with *ἄνθρωπος*, *ἄνθρω*, 21 fin.
- Article, specific and generic use, 18.
- Asyndeton, 52, CXLVII. Introd. note.
- Attraction of Relative Clause, 16 footnote; of Pronouns in position, 17 note i.
- Character, descriptions of, XC. Introd.
- Characterizing Genitive, only Predicative, 20.
- Chiasmus, 50 iii.
- Clause, *see* Adjective, Relative, etc.
- Concrete and Abstract, 4, 6.
- Conjunctions, 53.
- Connective Relative, 49.
- Continuity of Syntax in Dialogue, L. ii.
- Dative, predicative, in Greek 27; as Adverb 20.

- Descriptive Adjective, 43 ii.
 Distinguishing Adjective, 43 i.
 Double (Question, its uses, 46.
- Emphasis, see generally L.; *καί*, *ἐρεβν*, etc., L.; by oaths, *Introd.* CX. and L.
- Emphatic Adjective, XXVI. note.
 Epanalepsis (so-called), 45 fin.
 Epithet, Literary, 44 note, CXXIX. (see under Adjective).
 Explicitness of English, IV. note 7, XLVI. note 4.
- Genitive Case, partitive, 14, 25;
 as adverb, 29; characterizing, 20.
- 'Have,' with participle (not tense auxiliary), LXVII. note.
 Hendiadys, 25, 36; three kinds, 36 i., ii., iii.
 Hiatus, 56 ii.
- Indirect, see Interrogative and Predicate.
- Infinitive, as Noun, 15; its limitations, 15 note; as Adverb, 35; absolute, 35 i.; complement, 35 ii.
- Interrogative, Indirect, L. v.
- Literary Epithet and Subject, 44 note.
- Metaphors, apologetic, 9; sources, 10, 11; limitations to use of, 11 fin., XVII. *Introd.*
- 'Must,' not denoting compulsion, LVI. note.
- Noun, Equivalents for, see Analysis of Introduction; in -της, XC. *Introd.*; verbal, uses of 28, 38.
- Number, in Greek and English, 1.
- Oaths, L. iv., CX. *Introd.*; 'Ἡράκλεις, ὦ Γῆ καὶ θεοί, etc., CX.; ἀλλὰ νῆ Δία, 53.
- Object, two kinds of, 41; cognate, limitations in prose, 41 med.; omitted, 41 fin.
 Object Clause, 42.
- Objective and Subjective, 3, 6.
- Order of words, determining clauses, 56.
- Parallelism (so-called Anaphora), 56 iii.
- Parataxis, 48, 50, XXXIV. *Introd.*
- Participles, subordination of, 47;
 =noun, 12, 13; =adverb, 33, 34.
- Particles, 53; γάρ, γέ, L. iv.
- Partitive Genitive, 14; gives emphasis, 24.
- Passive, limitations in Greek, 40;
 of deponent verbs, 26 footnote;
 neuter verb for, 2.
- Pathos, CLVI. *Introd.*
- Period, 51; corresponds to English paragraph, CXXIX. *Introd.*; examples given, CXXXIX.
- Periphrases, see Index to Introduction.
- Picturesque, in English and Greek, CLVI. *Introd.*
- Plural, 1.
- Possessive adjective, emphatic and unemphatic, 19.
- Predicate, in subordinate clause, 45; indirect, in English, CXXIX. *Introd.*
- Predicative Adjective, 27, 43 iii.; Dative, 27.
- Prepositions, in adverbial phrases, 32; σύν, ἀνέν, limited use of, 32 note.
- Pronouns, 17; attracted in position, 17 note 1; τις and ἕκαστος in subordinate clause, 17 note 2.
- Question, double, meaning of, 46; repeated indirectly, L. v.
- Relative, connective, 49.
- Relative Clause, as abstract noun, 16 and note; repeated, 24; function of, 44.

- | | |
|---|--|
| Repetition, Rhetorical, XXII.
Introd., 55.
Rhetorical style, CXXIX. Introd.;
tautology, 55 med.; repetition,
XXII. Introd.
Rhyme, 56 ii.
Romantic style, CLVI. Introd.

Short syllables in sequence avoided,
56 ii.
Simile, XLVI. note.
Singular=Greek plural, 1.
Specific and generic, 5 6; article,
18.
Subject, personification in Greek,
37; literary, q.v.; verbal noun | as, 38; personal and impersonal
39.
Subjective, 3, 6, CV. note.
Subordinate, constructions im-
possible in English, 46; clause
as predicate, 45.
Superlative, periphrases, VIII.
note.

Tautology, 58; rhetorical, limi-
tations of, 58 med.

Verb, periphrases for, 26, 27, 28;
periphrases for passives, 28 ii.
Verbal nouns, 28; as subject,
38. |
|---|--|

THE END